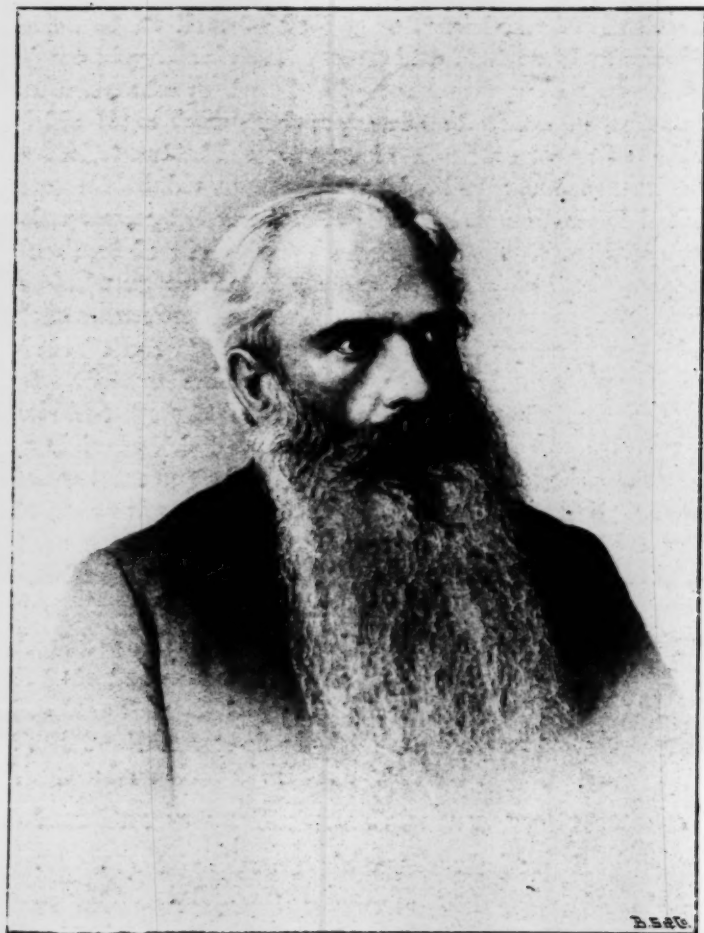


## PAGE







E. FABER.

"As I do not know when the Lord my God will call me away to the heavenly home, I wish to state, that in joyful faith in Jesus Christ, the Saviour of all men, who has had mercy on me and prepared me by His Holy Spirit, I depart from this terrestrial world. The kingdom of God in its glory is my hope!"

*(This simple, but beautiful statement was found, in German, on a leaflet amongst Dr. Faber's papers after his death.)*



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*Confucianism.*

*Paper read by the late Dr. E. Faber before the Parliament  
of Religions, Chicago, 1893.\**

ONFUCIANISM comprises all the Chinese doctrines and practices acknowledged by Confucius himself and his best followers in ancient and modern times during a period of 2400 years of Chinese thought and life. We have to acknowledge that Confucianism has become the characteristic feature of the millions of China in religious, social and political life. Confucianism is therefore the key to a deeper understanding of China and the Chinese. Mankind is a whole, the Chinese are a part of it. The whole will influence every part, and every part must have an effect on the whole. But I cannot enter here into an investigation of the relation of Chinese history or of Confucianism to the history of mankind, nor seems it appropriate to speak on the relation of Confucianism to Christianity in an assembly where discussion is excluded. I cannot presume that everybody present would be kind enough to agree with my view of Christianity, nor could I expect any sound Chinese scholar to accept in politeness my exposition of Confucianism without scrutinizing the reasons which led to it. I shall therefore confine myself to Confucianism on its own ground. Confucianism is a living body. Life is organic. Hence Confucian-

\* NOTE.—Of the original paper, as presented in Chicago, only a very abridged sketch has been published in the Records of the Parliament (Vol. II, p. 1350). The paper itself was kept there by some appointed authorities. Dr. Faber applied afterwards by letter for his paper, but it could not be found. Lately Dr. Faber's Mission in Tsingtau sent me a box with manuscripts left by Dr. Faber, and amongst them I found on some loose sheets the first draught of that Chicago paper. As it may interest many readers in the East I publish this original draught here, as far as I could bring these loose sheets together.—P. KRANZ.

ism is to be regarded as an organism. Natural organisms can scientifically be best understood by tracing their origin and observing their development, growth and decay. The best method to arrive at a thorough understanding of Confucianism will be a close examination of its first beginning, or genesis, and then describing its division and gradual development into Modern Confucianism.

Confucius, who professed to be a transmitter, not an originator, received his ideas from ancient records, of which he collected and published *what suited his purpose* in the Five Sacred Books. To these were added his own sayings (Analects) and, centuries later, a few other works, till the Canon of the Chinese Sacred Scriptures was completed in the seventh century of our era. It comprises thirteen different works of various contents and unequal value. Most of them are compilations, neither written by one author nor at one period of time. The text also has undergone many changes during the disasters and wars of a period of about a thousand years of Chinese history. About the true meaning of the Sacred Books the best Chinese scholars never agreed among themselves; there have always been opposing schools of interpretation from the death of Confucius to the present day. Moreover, Taoism, Buddhism and some other external agencies have conjointly with those internal causes gradually modified the Ancient into Modern Confucianism. Thus we shall have to treat

- I. The period of Chinese life before Confucius.
- II. Confucius and his work.
- III. The Sacred Books of China.
- IV. The different schools of Confucianism.
- V. Modern Confucianism.

#### I. THE PERIOD OF CHINESE LIFE BEFORE CONFUCIUS.

##### (1). *The Sources of our Knowledge of it.*

There are monumental remnants, cities, graves, altars, inscriptions in stone and metal, various kinds of weapons, of utensils, coins, seals, ornaments, etc., still surviving in some parts of the vast Chinese empire, ascribed with more or less probability to the pre-Confucian period, but they all are still too doubtful to serve our purpose. I do not mean to say that none of them are genuine, but they are too isolated to allow any sound theory to be based on them. If excavations were to be conducted in a methodical way at the places near the Yellow River and the Wei, where the earliest seats of Chinese government and civilisation were located, we should soon be in possession of reliable facts to rectify the floating traditions. As investigations in those localities could easily be carried on, it is a strong proof of the absence of

scientific spirit among the Chinese that nothing is done. We have therefore to confine ourselves to what we can find in the ancient literature of China. As, however, the critical questions in connection with this literature have scarcely been touched, we have to be cautious in regard to details, though we may arrive at a degree of certainty in the general features. The critical questions about the Confucian Sacred Books will be briefly related in our third chapter. All other ancient literary works have received less attention than the Classics; their text and explanations therefore must be expected to be even in a less satisfactory condition than the text and interpretation of the Sacred Books.

(a) Foremost among the literary sources from which we can collect much information about the pre-Confucian period in China, are the writings of the earlier *Taoists*.

1. Lao Tsz, the author of the Tao-te-king; see my article, *The Historical Characteristics of Taoism in the China Review*, Vol. XIII, p. 241.

2. Lieh Tsz; see my translation of his writings, "Der Naturalismus bei den alten Chinesen", and, "Doctrines of Confucius," p. 14, 5.

3. Chuang Tsz; see *Doctrines of Confucius*, p. 14, 6.

4. Me-ti (Micius); s. *Doctr. of Conf.*, p. 13, 2; *China Review*, p. 234. My work in German, "Der Socialismus bei den alten Chinesen,"\* gives an exhaustive analysis of the works of this remarkable man.

5. Lü Pu-wei; s. *Doctr. of Conf.*, p. 16, 10; *China Review*, p. 235.

6. Huai Nan Tsz; s. *Doctr. of Conf.*, p. 16, 11; *China Review*, p. 235.

7. The Annals of the Bamboo Books. They are recognised by the Taoists, but their genuineness is vigorously attacked by Confucianists.

8. Kuan Tsz; he lived before Lao Tsz; the work under his name contains, however, many later additions; *Doctr. of Conf.*, p. 18, 3; *China Review*, p. 234.

9. Yeu P'ing Tsz; *Doctr. of Conf.*, p. 13, 1.

10. The Canon of Hills and Waters; *Doctr. of Conf.*, p. 17, 1; *China Review*, p. 242.

11. The most ancient medical and military writers point to pre-Confucian times; *Doctr. of Conf.*, p. 19, 9-12; *China Review*, pp. 234, 235.

(b). Not less important are writers of the *Confucian school*.

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\* Translated into English by Dr. C. F. Kupfer.

1. The Speeches from the States and Sketch of the History of the Warring States ; Doctr. of Conf., p. 7, 5 and p. 8, 9.
2. Hsün Tsz ; Doctr. of Conf., p. 8, 6.
3. Historical Records ; ib., p. 7, 1.
4. The Annals of the Han ; p. 8, 7.

5. A number of minor works, as Records of Ceremonials by Ta Tai ; ib., p. 8, 8. Anecdotes to the Odes ; ib., p. 9, 12 ; the Beautiful Dew, p. 9, 13 ; Lin Hsiaug's works, p. 10, 16, etc., etc.

(c) Last but not least, all the *Thirteen Confucian Sacred Books*. These will be treated one by one in Chapter III, but see *China Review*, 239, 242 ; Doctr. of Conf., p. 5, 6 and 40-123. Of these thirteen, three have not yet been translated and two only in French, eight in English (two of the Four Books belong to the Book of Rites).

(2). *Confucianism only a branch of ancient Chinese life.*

The short survey of the literature of pre-Confucian China shows unmistakably that *both Confucianism and Taoism are based on Chinese antiquity*. Chinese antiquity can be compared with a large river that flows along from its unknown source and then divides itself into two main branches. On closer examination we discover that ancient China flowed on in its old channel and *Confucianism branched off from the main stream*. This means in plain English, that *ancient Taoism represents ancient China* in its principal features. Taoism, though not called so at the time, was in fact prevailing in politics, in morals and in religion during the time of Confucius and several centuries later. This is a truth so simple and so well corroborated by the Chinese literature mentioned above, that it is astonishing that Western students should not have discovered it long ago. The reason is that all knowledge of ancient China has been principally derived from about six or seven of the Confucian Sacred Books. It is most probable that *there is not one foreigner living who has read all the thirteen books of the Chinese Canon*. Of the other literature, including the ancient Taoist texts, only four works have been translated. Confucianists take occasional notice of the earlier Taoist literature, even admire it in some respects, but their mind is too much biased for an adequate appreciation of the value of any statements not in accordance with their preconceived ideas. The Taoist writers are not superior in this respect, especially those of modern days ; they are, moreover, overwhelmed by superstitious beliefs. All Chinese writers are deficient in method. They mix up all kinds of statements which they find, without reference to age and reliability. The true method would be to trace each statement to its source, give a critical



sifting of all available sources, then take not only their age but also their quality into consideration, guarding against party misrepresentations of the ancient authors. That Taoism forms the main stream down from Chinese antiquity, the Taoism prevailing during the time of Confucius and for several centuries after his death demonstrates to a certainty. That Confucianism is *only a branch* of ancient Chinese life, not representing the conviction of the majority of the people and their rulers, but of a select few, is shown by the uncontrovertible fact that Confucius met with such solid opposition during his life-time and that the Confucian Sacred Books do not present a continuous history of China in ancient times, but contain only some selected documents. These are facts of great importance. The only history which Confucius published comprises 250 years of his native country, the small State of Lu, and not even this commences at the beginning of Lu, but four centuries later. The best elucidation of it, called Tso-chuan, gives ample evidence of the prevailing Taoist tendencies even during this period. The same fact is apparent from the first History of China from its remotest antiquity to about 100 B. C. Confucianism had nevertheless its root in Chinese antiquity, else the Confucian Sacred Books could never have gained the influence on the Chinese mind which they soon had in the school of Confucius and received 300 years later over all China.

Further we find sufficient evidence in the literature quoted, that these two branches, Confucianism and Taoism (always remembering that these names are much later), had their origin a few centuries before Confucius. The overthrow of the Shang dynasty by the rulers of Chou, appears as the first cause of the division into two parties. The Taoists remained loyal to the house of Shang, and the rulers of Chou respected public opinion so much as not to exterminate the surviving descendants of the former ruler, but appointed them lords over the feudal State of Sung. The same favour was extended to descendants of other ancient rulers. Of the new dynasty, the Duke of Chou, a younger brother of Wu, the great warrior and first king of the Chou, was the greatest politician and law-giver of ancient China. Confucius acknowledged this Duke of Chou as *his great master and ideal*. Most of the famous men of the Shang dynasty, if not all, were raised by the Taoists into the rank of deities, and many are worshipped in China even to the present day. The time before the Chou, the Shang and still more the Hsia, (because the Shang had become too much the party-emblem of the Taoists during the Chou dynasty) we can regard as the period in Chinese history when Confucianism (Ju Kiao) and Taoism were not yet separate parties. Uniformity of opinion seems to have prevailed during the Hsia period.



(3.) *The Period before the Separation into two Parties.*

Some years ago I published an essay on "Prehistoric China" (see Journal of the China Branch of the Royal Asiatic Society, Vol. XXIV.) There I question the antiquity of Chinese literature, the origin of which I place between 800 to 1200 B. C., but I do not call in doubt that genealogies and other memos in pictorial as well as in ideographic writing. . . . . [Note by P. Kranz: Here Faber's manuscript breaks off, and I cannot find the closing paragraphs of this first part among his papers. The following, however, is an extract of it, published in the Records of the Parliament of Religions (II, p. 1350):]—

"The elements of Confucianism go back centuries before Confucius. The religious features of pre-Confucianism were these: Mankind was regarded as subject to a superior power called heaven, the supreme ruler (Shang-ti) or God (Ti). Under him many minor deities ruled as ministering spirits over lesser or larger spheres. A multitude of spirits roamed about, evil spirits causing all evil. Animals and trees were inhabited by spirits and worshipped. Sacrifices were offered to propitiate the higher beings. Exorcism and deprecatory services warded off evil. Oracles, etc., revealed the will of the gods, or fate, and thus directed human action. A primitive philosophy based on dualism and the evolution of the five elements explained all. Under the Chou dynasty (B. C. 1123?) ancestor-worship became the most prominent religious service."

## II. CONFUCIUS AND HIS WORK.\*

1. He was the descendant of a noble family. He acquired an early control of himself and observed an aristocratic dignity under all circumstances of his life.

2. He was the most learned man of his age. Learning was the privilege of only a few persons in China in those days. The schools mentioned as national or rather Imperial institutions were intended only for the sons of nobles, to prepare them for the various offices of State service.

3. Confucius started probably the first *private* school in China and distinguished himself as a teacher of first rank. His pupils belonged to the best families.

4. He was of a superior moral character, a standard to his pupils and in later ages to all his admirers.

5. His aim was political, the re-establishment of a strong Imperial government.

\* This is the continuation of Faber's original draught.

6. Against the anarchy of his time he found it necessary to lay the greatest stress on the principles of authority and subordination.

7. In his moral teaching he regarded man principally as a political being on the basis of his social relations.

8. Personal character in its development is not overlooked, but made subordinate to the social and political duties. The family is held responsible for the individual, though Confucius was in favour of not extending the punishment of criminals to their innocent descendants.

9. All education and learning he brought into direct bearing on his political aim.

10. Confucius' idea of the Chinese empire, his "All under heaven," was a visible heaven on earth, the emperor, the only son of heaven, holding, as such, power and dominion over all the earth as his indisputable right. His Imperial laws were heavenly laws, like the laws of nature inalterable; every transgression causing evil consequences, even in nature. A return into the right path restores the perturbed harmony. The foreign treaties, forcing on China the acknowledgment of other independent States as equal if not superior to China, crushes this fundamental doctrine of Confucianism.

11. Ancient religion was simply continued, but made subordinate to the government of the State. The emperor as son of heaven is subject only to heaven; all gods and spirits are subject to him, are rewarded and punished, promoted or degraded by the emperor and his mandarins in accordance with their rank. This peculiarity has become very prominent in Modern Confucianism.

12. As the Chinese empire is regarded as a visible heavenly kingdom on earth, so the invisible world corresponds exactly to every Chinese institution, even in its smallest details. There is one highest ruler in heaven corresponding to the emperor on earth; under Him are innumerable gods of all degrees, rulers of States or large provinces down to invisible constables and kitchen gods. (Modern Confucianism went consistently into the extreme, that the deceased have the same needs in the other world as on earth, which needs have to be supplied by their descendants. There are also the same punishments; the torments in hell are counterfeits of the tortures in Chinese courts of law, in prisons and on the execution ground. The gods are just as accessible to bribes as the mandarins on earth). Confucius preferred to speak of heaven instead of God and gods, probably in order to avoid confusion with such beings called gods at the time, but he allowed error to have its own way. He sacrificed to the spirits as if

they were present (Anal. III, 12) and believed in the effect of exorcism (Liki), placing himself in court-dress at the entrance of his ancestral temple.

13. Confucius placed his ideal government not in the future, but in the past as an accomplished fact. What was possible then, must be possible at any time, as man and the laws of the universe remain the same.

14. Human nature is of the same kind in every man; every one can become a sage and reach the same standard, though under difficulties; no excuse is allowed for not reaching the moral standard.

15. Education is required to make man conscious of what is in his nature and of the duties he has to perform.

16. Example is the most effective teaching.

17. All fundamental views of Confucius are optimistic; human depravity and sin are not taken into account. As sin was left unremoved, nothing but failure could be the result.

18. Confucius regarded the model of antiquity as the only safeguard against all error and misrule. Every new measure had to be proved to be in accordance with the ancient patterns, which led to much sophistry and fraud.

19. Strict ceremonial observances Confucius regarded as indispensable. He considered them to be the highest perfection of human action. Every performance in human life and death was regulated by minute rules. Minister Yen's objection.

20. Ancestral worship became the characteristic feature of Confucian religion. The aim in it is apparently to confine religious worship to the worshipper's sphere of life. This was a failure, as it favoured the spread of Buddhism, and idolatry increased in the course of time.

21. Confucius laid much stress on the five human relations, the first of which is that between husband and wife. He had, however, no word of comment on the disgrace of the Imperial harem, nor on the prevailing evil of polygamy; consequently he had no influence on the elevation of women. Confucius had a low opinion of female nature. He demanded the strict separation of the two sexes, he allowed no social intercourse between the two. Females should not appear in public, not even be heard of, neither for good or evil. If they had to walk on the streets, they should take one side of the road, the males the other.

Young people of different sex should not speak nor look one to another; they were not allowed to choose a companion for life; marriage was negotiated by the parents through a go-between without the least reference to the feelings of the young people, for

marriage was regarded as a duty to the ancestors, not as a means of promoting the happiness of the young pair.

22. Confucius attempted to strengthen those in power by his principle of authority and subordination. In allowing, however, rebellion of subjects against tyrannical rule, he not only justified the extinction of the two dynasties before his time amidst much bloodshed, but encouraged the fifty similar larger attempts and the hundreds of local risings after his death, in which many millions of lives were sacrificed.

23. Confucius never thought of a legal check to tyrannical excesses. It is true he may have hinted at hereditary succession as the cause of the existing imperial weakness by praising Yao and Shun, who had passed over their own sons and elected the worthiest man of the empire to be co-regent and then successor. He even suggested the thought that he himself would be the man for such a position even in a small State. But no other sage-emperor has been on the throne of China after the death of Shun, about 4000 years ago, who appointed another sage as his successor.

24. Confucius taught according to the second book of the *Liki* the duty of blood revenge, the bad effects of which are evident even in the present time.

25. We see that three of the highly extolled Confucian social rules\* are not fit for moral standards; their practice has been of disastrous consequences, a fruitful cause of disorder in the history of China.

26. The fourth relationship between elder and younger brother binds every younger brother for ever to submission under his oldest brother without prospect of ever attaining to the rights of full manhood. This principle works well in the comparatively few noble families and in a primitive state of rural society, but is an impossibility among the inhabitants of large cities and among the working classes in China.

27. The best teaching of Confucius and his school is on friendship, but I must leave it to the Chinese to find out, whether Confucius ever found such a friend, and whether he himself became one to somebody else. The same is true of Mencius. I know Confucius was often friendly, but this is different from being a friend. See Dr. Legge's remarks on Confucius' reliability in regard to speaking the truth, Vol. I, 79. 100.

28. Confucius, when in high office, had a rich and influential man, named Shao, summarily executed instead of transforming him by his saintly virtue according to his theory (see *Kia-yü*). That he

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\* Father and son (ancestral worship); husband and wife; ruler and subject.



punished a father together with his disobedient son for not having given him a better education, shows Confucius in this respect as superior to modern Confucianists.

29. Confucius must, nevertheless, notwithstanding many defects of his doctrines, be called the greatest Chinese teacher of the Chinese. He is the embodiment of all the ideal qualities of the Chinese national character, the incorporation of the Chinese national idea. This is the secret of his strength and of his weakness. The mind of the Chinese is shaped by their course of study, by their Classics, and to Confucius they owe these books.

30. Confucius is worshipped as the teacher of all Chinese, but not as a helper in times of need. For this purpose an ancient warrior (600 years younger than Confucius) has become more popular than any other object of worship (Kuan Ti, the god of war). For mercy and grace the Chinese adopted a Buddhist god, turning him into a woman, Kuan Yin, the goddess of mercy. We see here the three essential qualities of our Saviour divided into three distinct individuals, *i.e.*, revelation of eternal truth (the divine teacher); power and safe protection against all enemies, visible and invisible; mercy and grace to the repenting sinner by pardon and forgiveness.\*

[Note by P. Kranz: In the Records of the Parliament a note is here inserted after Part II: "Prof. Faber did not discuss the Sacred Books and the Schools of Confucianism." Also among his manuscripts I do not find anything with reference to these originally intended third and fourth parts of his paper. So I suppose, he omitted these two parts, fearing the Paper would become too long. But I found on some slips of paper, kept by Faber in the same cover as the other loose sheets referring to this essay, the following dates of the life of Confucius and some general remarks about him:]

#### LIFE OF CONFUCIUS.

B. C.

551. Born.

549. His father died.

532. Married.

531. His son Li born. Keeper of stores of grain.

529. Begins teaching.

528. His mother died.

524. The Chief of T'an visits Lu.

523. He studies music under Siang.

517. Minister Mang Hsi orders his son to become Confucius' pupil. Visit in Chou.

516. Duke Ch'ao of Lu, defeated by the three families—Ki, Shuh and Mang—flees to Ts'i. Confucius to Ts'i.

\* Cf. Faber's critique of Confucianism in the China Mission Hand-book, p. 1-11, reprinted as appendix to his "China in the Light of History;" also my pamphlet, "Some of Prof. Legge's Criticisms on Confucianism" and my Chinese tract "Christianity fulfils Confucianism."



514. Return to Lu. Officers of the three families. Yang Ho wishes to employ him.
501. The officers defeated ; Yang Ho flees to Ts'i.
500. Confucius magistrate of Chung-tn, then minister of Works and of Crime.
499. Lu and Ts'i covenant at Kia-kuh.
- 496-483. He wanders from State to State. Ten months at Wei ; he receives a revenue, starts for Ch'in, but returns from K'uang. Lady Nan Tsz. At Ch'eng at the east-gate like a "stray dog."
494. At Ch'en.
493. Confucius breaks his oath in going from P'u to Wei.
- 492-491. In Ch'en with the warder of the city wall.
490. He goes to Ts'ai ; no provisions on the way. To the capital of Ts'u ; the Premier against him.
488. Back to Wei. Duke Ch'u against his father.
483. Return to Lu. Duke Ai. Ki K'ang chief. Music reformed. Study of Yi-king.
481. Ch'un Ts'in completed.
479. Confucius' death.

## GENERAL REMARKS ON CONFUCIUS.

Confucius was not a dreamer who construed a world of opinions. There were at that time, as in all times among somewhat civilized people, too many opinions in the world. Abstract thinkers lose their contact with the realities of human life to a degree. Confucius, though the most learned scholar of his time, confined his studies of mankind to the men he saw around him and their needs. He was a man of political instinct and of social feelings. Though he did *not sacrifice himself* for the welfare of the people and never identified himself with the poor and suffering, but always maintained an aristocratic dignity, he clearly understood the duties of the government towards the people. Man is a social being and must be treated as such in his social relations, not as an abstract individual. Recognising social relations, there must be the distinction of superiors and inferiors ; equality is a social impossibility. Though he had no place nor part for the people in the government, Confucius taught the same moral nature of all men and thus an *essential equality*. He spoke not only of the duty of the inferiors to obey, but also urged on the superiors the higher duty to govern well, to provide for all the necessities of the people and to help them to develop their moral nature. Every metaphysical politician is in danger of pessimistic views, finding it impossible to carry his ideal out among the people. The best Taoists became

sceptics, pessimists, and as such repulsive or even cruel. Confucius' personal experience was discouraging; he also became dissatisfied and wavering towards the end of his life, but this was in contrast with his own optimistic doctrines which remained untouched. Man's nature being good, he only needs some instruction to make him conscious of his duty; there can then be no difficulty to make all people virtuous. A sage as king can accomplish it. Then all nature will be in harmony and heaven be found on earth. We see the practical Confucius was after all a mere theorist. We can see his failure, but we must also acknowledge his partial success. It was not Confucius, nor his doctrine, that saved China from falling into anarchy. The course of history went against Confucius for 400 years. His teaching of the social duties and his principle of authority, which had been kept in the hearts of a few, became then gradually recognized as the pillars of Chinese government.

(Part III and IV are omitted).

#### LAST PART (V) MODERN CONFUCIANISM.

Principal Literature: All Historical Works. Matnanlin and other Encyclopedias. The Statutes of the Present Dynasty. Criminal Law. *Peking Gazette*. Blue Books. Imperial Almanac. Sacred Edict. School Books and Helps to Students. Street Tracts. On the Life and Temple of Confucius. One Hundred Examples of Filial Piety, an enlargement of the earlier edition of twenty-four examples.

If Confucius and Mencius would return to earthly life and pay a visit to China, they would probably not recognise it as their own native country!

1. Its size has been multiplied not by peaceful attraction of neighbouring States, but by bloody wars and suppression. The Ts'in dynasty extended its Imperial sway south of the Yangtse River to the Canton province. The Han conquered those districts finally and made them provinces (Fuhkien, Kuang, Yunnan and part of Szechuen). The Tang conquered Corea after several years of hard fighting. War with the northern tribes of Mongolia and Manchuria and of Thibet continued through all Chinese history. The Tartars ruled over parts of China from 907-1234. The Mongols from 1206 till 1367. The Ming were Chinese and ruled from 1368-1643. Since 1644 Tartars rule again. They have added to China by conquest Mongolia, Kashgar, Ili, Thibet, Formosa. The hill tribes never submitted themselves voluntarily to Chinese civilisation, but were, many times, nearly exterminated by overwhelming Chinese military forces. China's enlargement to the present gigantic size is due to the sword and bow and during this dynasty to superior weapons than those subdued tribes could bring

into the field. Mencius would call these conquests, as he called those of the Warring States, "*Wars of unrighteousness.*"

2. Confucius and Mencius would find the constitution of China changed, all feudal States absorbed into one central State. Every mandarin holding office only for a short period of years in one place, which gives him no opportunity for great undertakings in the interest of the people. Not only titles but also offices are sold to unworthy persons.

3. They would see ruins everywhere, roads and bridges not in order, traces of huge inundations, fields lying waste, people starving from famines, pestilences arising from uncleanness, and to all these miseries heavy likein-taxes exacted everywhere.

4. They would see splendid temples and rich monasteries all over the country to a hundred thousand, but the majority of the people living near them poor and sunk in the vice of opium, gambling, etc.

5. They would find most of the temples dedicated to gods, of which they had never heard, being of later date. They would feel sorry that even the great duke of Chou had been turned out of his place of honour and that Confucius himself was made to displace his ancient teacher.

6. Confucius would notice with disgust, that in the temples in his own honour several thousand heads of cattle, an equal number of sheep, pigs, fish and fowl were slaughtered every year, and ten thousands of pieces of silk burnt, which had never reached him in the other world, and if they had, he would not even have room enough to store them. He would shake his head saying, "the Ancients did not do so; how can people be so foolish and invite my presence to 2,000 distant places at the same time? How could I manage to be present everywhere? The ancients did it at one place only and thought it enough. Why should not the silk be given to poor deserving scholars, many of whom walk through the streets in dirty and miserable clothing; why not honour me in the poorest of my followers?—disgraceful!"

7. Confucius and Mencius would come across benevolent institutions and rejoice at their sight and over their charitable aim, but they would soon discover, that a large proportion of the funds found its way into the pockets and bellies of respectable managers, dressed in long silk robes.

8. They would find everywhere in China a considerable change in the style of dressing. They would also observe males wearing a quene. "It is not a custom of the Middle Kingdom," they would exclaim, "we only saw it among some barbarous tribes to the N. E. of China." In seeing the small feet of women, they would turn

pale and say: "Is it punishment? Are their feet cut off and only the heel left?" "No," the smiling husbands would answer, "it is for beauty, an improvement on nature!" "O, how sad," they would respond with a sigh, "to consider it beauty, when the noble human form is turned into the shape of the feet of cattle, but even cattle can use their feet; they are strong and swift; here nature is spoiled and you mean to improve it? How sad, how sad!"

9. Visiting a high-school in the city, they would find the books looking very different from those they had used, printed on paper, bound in volumes, containing characters of a form quite unknown to them; they could not make out one sentence; the students using brushes and ink for writing instead of the ancient iron stiligo; neither Confucius nor Mencius could succeed in writing one graceful character with a brush on paper. The language of the teacher and of the students also differed so much from their own that both exclaimed, "How strange, how strange!"

10. "Come brother Mencius," said Confucius, "let us take a walk to the next city. I know it is a pleasant road, shady and not too far." Mencius was also tired of the shaking car, and gladly consented. They went together, but found the road without tree; only four or five isolated ones remained at long intervals. They also noticed the road often making sharp turns, which increased its length to more than twice the straight line distance. "Why has this been done so?" Confucius asked an intelligent looking man, who rested under one of the trees. "Fung-shui," was his reply. "And why were the trees cut and no others planted?" "They injured the Fung-shui," was the answer. Mencius noticed some pagodas in the distance. "What strange buildings those are," he said. "Who lives there?" he asked a passer-by. "Nobody" "Are they pleasure towers to enjoy the beautiful scenery?" "No, they cannot be ascended." "What then is their object?" "Fung-shui," he said. Confucius pointed to the shoe-like masonry scattered over the hills. "What are they for?" "Those are graves." "But why this peculiar shape?" "To offer sacrifices to the deceased." "Oh," said Confucius, "I never did so, nor have I read that the ancient sacrificed to the graves." "Nor did I," said Mencius, "but there was a custom forming in my time to sacrifice to the presiding spirit of the locality where the grave was situated. I cannot understand, however, why the graves are scattered about so much, mounds being seen everywhere in cultivated fields, in gardens, before houses, some even obstructing the roads; why is that?" "Fung-shui," the man answered. "What then do you mean by Fung-shui," Confucius and Mencius exclaimed with an impatient voice, "we know nothing of the kind, nor is such a phrase mentioned in the



ancient records." "It means good luck," said the man. "Strange indeed," said Confucius, "to expect luck from such external things; it is in contradiction to the teachings of the ancients, who cultivated virtue and expected blessings from Heaven!"

11. Walking one day through the streets, they saw crowds of students enter the gate to an extensive building. "What on earth may this mean?" asked Confucius of one of the students. "Examination!" answered the young man, astonished at the question. Confucius inquired more into the matter. Both he and Mencius shook their heads and said: "Far away from the pattern of the ancients! Nothing but phraseology and empty routine. Where is the purified character, the basis for the emperor as well as for the common people? Can you in this way get men, strong to withstand all temptation, strong to overcome the evils of the world, strong to sacrifice themselves for the welfare of the people?"

12. Passing by a large book-store they entered and looked about, surprised at the thousands of different works. They spent some days to examine their contents. "Alas," said Confucius, "the same state of things which I found in China 2400 years ago and which induced me to purge the ancient literature from thousands of useless works. I found only a few, filling five volumes in all, worthy to be transmitted to after ages. Is nothing left of my spirit among the myriads of scholars professing to be my followers? Why do they not clear away the heaps of rubbish that accumulated during twenty centuries? They should, like myself, transmit *only the essence of former ages* to the young generation as an inheritance of wisdom, which they have to turn into practice and to increase. Shall I send you a broom? Or do you wait for me to return? Have you not my example? Alas, that the heaps of old rubbish are allowed to suffocate the germs of young growth in the Middle Kingdom!"

13. A gentleman invited them into his house; there they were asked to take chairs. They looked around for a mat spread on the ground, but seeing none, they followed the example of their host without saying a word. After some polite words, pipes were handed to the sages. They had observed before, that almost everybody in China, male and female, used a similar instrument to draw in smoke and puff it out again. "It is no ancient custom," said Confucius, and Mencius nodded assent, "the ancients valued pure air most highly." Tea was offered. Both sages shook their heads; it was neither water, nor was it soup, but as they had refused the pipes, they wished to please their host in this respect, especially as the perfume of the tea was agreeable and its effect refreshing and harmless; a good explanation of the infusion could also be given



either as flavoured hot water or as thin soup, bringing it thus in connection with ancient usage.

14. Seeing many arches erected in honour of famous women, they wondered again, that the fame of women should enter the streets and be proclaimed on highways. "The rule of antiquity," said Confucius, "is that nothing should be known of women outside of the female departments, neither good nor evil." They found out that most of the arches erected were for females that had committed suicide, or for cutting a little flesh from their own body, from the arm or thigh, as a medicine for a sick parent; others had refused marriage to nurse their old parents; a few, for having reached an old age and others for charitable work. Though neither Confucius nor Mencius agreed with most of these reasons, they as sages thought it better not to raise an objection if the praise would only be confined to the inner apartment. "Will not strangers think that the arches commemorate all the female virtue in China and that it must be rare indeed?"

15. Many other things which they saw and heard, they did not approve, as the Imperial sanction of the Taoist pope, the favour shown to Buddhism and especially to the Lamas in Peking, the widespread superstition of spiritism, worship of animals, as the fox, tiger, monkey, snake, (stone-) lions, of trees and stones, the clay-ox at the reception of spring, fortune-telling, excessive abuses in ancestral worship, theatrical performances, dragon-boat festival, idol processions and displays in the streets, infanticide, prostitution, retribution made a prominent motive in morals, codification of penal law, publication of the statutes of the empire, cessation of the imperial tours of inspection, and many other things. "The Middle Kingdom is changed, my brother," said Confucius with a sigh; "if I should live again on earth, I should need not only fifty years, but a long life-time to study Changes."

16. On their way back to the other world, they came across a railroad. The steam engine whistled and passed in full speed with a dozen of cars behind it. They saw in the next harbour steamers of immense size moving on quickly, even against wind and tide; they saw lamps, brighter than the moon, lighting themselves, burning without oil, and they saw many other things. "Wonderful, wonderful!" they both exclaimed more than once. Then turning to a multitude of scholars gazing after him, Confucius said: "The spirit of the ancients has come down on earth again, now appearing in Western lands as millenniums ago in China. Those sage rulers of ancient China exerted themselves in all kinds of work for the good of the people; their methods of agriculture were the best known in the world; their mining processes productive in all kinds of metals

and precious stones, and the industrial arts developing from generation to generation; their knowledge of medicines, of textile plants and silks, of dyeing in many colours, of embroidery in beautiful designs, of carving wood and cutting stones, of architecture in building temples and palaces; their locomotion by water and on land, using wind and the strength of animals as moving power; their methods of war and military tactics leading to victory over all their enemies; their educational system; their benevolent and righteous government,—*this* made ancient China the first power in Asia, if not in the whole world. Our sages kept China marching on at the head of civilisation; all nations around us looked up to China with awe. Others have now surpassed you. O my little children, all ye who honour my name, the Western people are in advance of you. Therefore learn from them what they have good, and correct their evil by what you have better; this is my meaning of the great principle of Reciprocity!"

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*The Jesus Teaching and the Civil Government as  
viewed from a Chinese Standpoint.*

BY REV. WM. ASHMORE, D.D.

THE Jesus teaching has come to China. It began to be taught a little in the days of Kiaking. A man named Morrison came to Canton. He was followed by a few others, among whom were Legge, and Gutzlaff, and Bridgman, and Medhurst, and Milne, and Williams, and others. But at first they did not make much progress, for people did not apprehend, and did not care to inquire. Furthermore the missionaries had to consume much time in getting ready—in making translations and in preparing statements of who they were and what they had in mind, so as to remove peoples' doubts and suspicions. At the end of thirty years after Morrison came to China, there were only a few over ten missionaries and not more than a few tens of converts in the whole empire.

The high officials did not like the Jesus teaching from the very start. This was not because the Jesus teaching had shown itself to be bad, or had made any trouble, but it seemed so much like the Lord of Heaven teaching (the Roman Catholic) which in time past had made them a deal of trouble. So on mere suspicion they opposed the newly-arrived Jesus doctrine, just as they had long opposed the Lord of Heaven doctrine; they did not see the differ-

ences between the two teachings, for while there are some things alike there are things so totally unlike that the Jesus people and the Lord of Heaven people never worship together.

Bye and bye a treaty came to be made by which it was agreed that, whereas the two teachings both taught morality they should be tolerated and not persecuted. Anybody could believe or not believe just as he pleased; just as he could believe or not believe in Buddhism, or Hinduism, or Mahomedanism as he pleased, and nobody should persecute him just because in his mind he did not think just as his neighbor did; or because he did not worship the same Lau Ia and in the same way the other did. In granting this the high officials said the permission never could make any trouble, for that nobody would care to believe the Jesus doctrine (for example), and that when the handful of missionaries that were now here should die off or get tired and go home, nobody would come to take their places, and so the whole delusion, as they considered it, would die out of itself. Among those who looked at it in this way was the noted Tseng Kwo-fan.

But, now, things did not turn out as they had calculated. When one missionary died off or broke down and had to retire, two or three, or half a dozen, would come in his place, and now behold they have multiplied and multiplied until there are some twenty-six hundred of them in China. These men and women are not shut up in a few open ports, but are scattered inland and all over the country and are in all the provinces, everywhere preaching their doctrine with a mighty intensity of conviction day and night. Moreover they establish hospitals and freely heal the sick and help the poor and make multitudes of friends wherever they go. And now, instead of a few tens of converts, they have many tens of thousands, and will soon have many hundreds of thousands. And these converts are found everywhere in town and in country, in valleys and on the hills. They cling to their new belief with such tenacity that neither fire nor sword can make them give it up. Nor can it be said that they are "all ignorant people" and number only "the riff-raff of the town." To be sure there are unlettered people among them, but there are also scholars, and the latter are multiplying all the time, and there are rich men and influential men, and there are already beginning to be officials among them. Furthermore they have established a good reputation for themselves where they are best known. To be sure there are some pretenders among them, but such persons meet with no favor, and when found out are dismissed in disgrace from their teaching temples. It is universally understood that lying and cheating and opium smoking and debauchery are denounced, and that

honesty, truthfulness and obedience to law are enjoined among them. Surely people of that kind cannot be considered objectionable people to have around. Everybody must admit that.

Another thing is apparent. It is certain that the Jesus converts are destined to become a mighty host in the land. One common spirit sways them even now, and in course of time they will come to have a tremendous influence all over the empire. They will be educated too, for they are pushing schools in a way that our Chinese teachers have never thought of. Indeed it is certain that they are to be the men of the future. This being the case how should we act towards them? It would be a stupid and a senseless thing to try to stamp out the Jesus teaching and the Jesus people as we would grass that is on fire. We never can succeed; we should only burn our clothes and scorch our feet. The Boxers have just tried it. They have killed off many thousands. Yet now, already, the teaching temples are more crowded than ever, and soon there will be ten learners where before there only was one. Is it not better to make up our minds to get along peaceably together and, what is better, to make the Jesus people the best and the strongest of friends? In order to this let us lay aside our dislikes and study up the Jesus teaching thoroughly, to be sure that we know what it is, and what is behind it all, to give it such power and momentum among us. Let us go back to the most ancient days—days more ancient than the days of our own Chinese sages—and then learn about the ANCIENT PREDICTIONS OF THE JESUS TEACHER.

#### ANCIENT PREDICTIONS ABOUT THE COMING OF THE JESUS TEACHER.

In China we love to go back to the days of our sages. The West also has had ancient sages. We learn that from our own books of wisdom. It is a long time back to Confucius and Mencius, but before that, even, there were famous wise men in the West. One of these was named Daniel, another Ezekiel, another Jeremiah, another Isaiah, another Solomon, another David, another Samuel, and another Moses. These men lived, some of them two hundred, some near five hundred, and some near a thousand years before Confucius was born. One of them, Solomon, who lived four hundred and fifty years before Confucius, prepared and put in order three thousand proverbs full of marvelous human wisdom. These men had the ear of heaven. The God of heaven Himself spoke to them and told them what a wonderful thing He Himself intended to do some day, on the face of the earth, in the ages to come. These men wrote it



down and transmitted it to the myriads of people yet to be born. They said that the living God of heaven would some day send to the earth a great teacher from heaven who would be the light of the world and the life of the world—that whosoever listened to Him would be saved and whoever listened not would be lost, for such was the irreversible decree of heaven. They told when and where this great teacher would be born, in a small village called Bethlehem. When He came He would proclaim the will of heaven, He would Himself make an expiation for the sins of the whole world by the offering up of His own body unto death. They said that because He was too good and too holy to pander to the bad tastes of men therefore men would reject His teachings (just as other times Confucius was rejected) and would hate Him and kill Him, but that after he had been slain, in three days He would rise from the dead and would ascend to heaven, where He would remain until a time came, fixed of heaven, for the restitution of all things, and that then He would come down out of heaven in power and great glory, attended with ten thousand times ten thousand angels, and would raise all the dead out of their graves and pass judgments upon them.

THESE PREDICTIONS HAVE BEEN AND ARE NOW BEING FULFILLED.

Jesus, the death-suffering and the life-giving teacher, was born in Bethlehem, just as had been foretold many hundreds of years before He came. At thirty years of age He began to preach. He chose twelve men to be with Him to hear and to transmit His doctrine. He performed many mighty signs and wonders: blind people were made to see by a touch of the finger, deaf people were made to hear, palsied people were made well, lepers were made clean, and dead people were brought back to life. He spoke as never man spoke. He did wonderful works which none other man ever did, just as had been foretold. But they hated Him without cause and slew Him just as had been foretold. On the third day He rose from the dead just as had been foretold. He gathered His disciples around Him and charged them to go forth into all the world and preach the good news of expiation for sin to all nations and to every creature that is under heaven, bidding them to observe all things which He Himself had commanded. Before they had gone over all the cities of the earth He Himself would come again and would gladden the whole world with His presence. All the princes and kings of the earth would honor Him and serve under Him as King of kings and Lord of lords, and all nations would love and obey Him. Having delivered His great world message, and in the presence of five hundred brethren

at once, He was taken up out of their sight and went away in the clouds of heaven.

The Jesus teachings were many and varied; they apply to men in all the five relations of life, and concern not only the life that now is, but, in a still more wonderful degree, the life that is to come, for when Jesus came He came to reveal to men the living and eternal and infinite God and to bring life and immortality to light. While we might speak about what He says of each of the five relations we are to speak of only one of them here.

#### THE RULERS AND THE PEOPLE.

By the Jesus teaching we mean now not only what He taught Himself but what was more fully expounded by His own immediate disciples who were instructed personally by Himself.

*Jesus, the Master, taught: My kingdom is not of this world. If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence. And when one of His disciples drew his sword and cut off the ear of one of the men who seized Jesus, Jesus said to him, Put up thy sword again in its place, for all they that take the sword shall perish by the sword. And at the same time He touched the servant's ear and healed it. And again when called upon for tribute, he paid it, even when not due, lest He should offend them.*

*Paul, the disciple, taught: Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation. For rulers are a terror not to good works but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shall have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil be afraid for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon them that do evil. Wherefore ye must needs be subject not only for wrath but also for conscience sake. For for this cause pay ye tribute also, for they are God's ministers attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor; owe no man anything but to love one another, for he that loveth another hath fulfilled the law.*

*What more can a good magistrate desire?*

*and*

*What more can a good subject render?*

The Jesus teacher teaches his disciples to pay his taxes, to be obedient to his magistrate, to fear him and honor him, not to have anything to do with triad societies or Ko-lau-huis or any other secret and mischievous organization; to live on good terms with his neighbors; not to cheat people; nor to tell lies; nor be a gambler or an opium smoker, or a law breaker of any kind; if he hears of any wicked thing being hatched in secret it is his duty to go and inform the magistrate. He also teaches his disciple that when he goes to get a deed stamped he should tell the actual truth about the price paid and he himself in this respect sets an example to be followed. Ordinarily the Chinese do not do such things, nor do the ordinary Chinese honor and obey their magistrates from any motive so lofty and powerful as does a Jesus disciple; the former respect him because he gets his power from some still higher official, but the latter honors him because he gets his power from God. Even though a magistrate be froward, still the disciple is taught not to rebel and make trouble but to have patience till the Lord's time comes for a change. In a certain case the Master might have declined to pay tribute, but he chose to submit to an exaction and paid without murmuring. Then, to note what the great Master said about His kingdom not being of this world. If it were like any other kingdom His servants would turn soldiers and fight, but He tells them not to fight but to put up the sword in its place. His kingdom is to be a kingdom of peace, and He is to be a king of righteousness. Therefore those who are preachers of His doctrine are not to meddle with the affairs of State; nor to be graded as mandarins and ride in official chairs and come and go with pomp and parade, and gongs, and fire-crackers. All such things as have been introduced of late in connection with the priests are at variance with the teachings and the examples of the great solitary one, the teacher of angels and men. The Jesus teaching repudiates all this, and the Jesus teachers never ask to be treated as mandarins, but wish to be reckoned simply as good and true men, in no way claiming honors extorted from the Chinese by the ambassador of just one foreign government at Peking. None of the other governments will have anything to do with such a mixing together of State officers and religious affairs, of mandarins and priests.

#### WHAT MORE CAN WE ASK?

We come back and repeat the question, What more can we ask? What more can any loyal Chinese ask who loves his nation and wishes to see his own rulers honored and respected and fairly treated. If this be the true nature of the Jesus teachings, then

instead of less of it we need more of it. We need more people of our own who will render to all their dues, tribute to whom tribute, custom to whom custom, honor to whom honor, fear to whom fear, and who will pay their debts and owe no man anything but to love him; and who will pray for kings and rulers and for all that are in authority, that we may lead peaceable and quiet lives. And if this is what the Jesus teachers inculcate and practice, why then we ought to have more of them come in to help our people to become good law-abiding subjects. We have done a foolish thing by persecuting persons who are our best and most disinterested friends.

By all means let us look into this thing. Let us get their books and see for ourselves. They ask us to do it. Let us ask about their schools and their hospitals and give them a chance to state their own case and then we will know.

#### AND STILL SOME DEMURS.

Oh yes, it will be said, that is all right enough, and yet are there not some things in which there is danger of friction between the Jesus teaching and certain established usages and ideas among the common people—on such subjects as the assessments for Lan Ia worship; the worshipping of ancestors; alleged superior privileges granted to the Jesus disciple by foreign treaties, woman evangelists, etc.? In reply we say: By all means let us look into these subjects also. This we will do at another time.

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### *A Study of an Incident in the Boxer Rising.*

BY REV. F. W. S. O'NEILL.

**I**F a variation in the accustomed orbit of a planet should occur, painstaking scientists would immediately set to work to discover the cause. And is not a grave eccentricity in the human orbit worthy of as patient investigation? Is not the bursting of a social volcano of infinitely more consequence to mankind than any Krakatoa eruption? Particularly is it so when we feel certain that in the silent interval the deadly fires of mistrust and hate, which gave rise to one explosion, are still smouldering on and may at any time burst forth afresh. Take, for instance, a striking phenomenon which took place on the summer day of 1900 when the large Protestant church of Moukden, with its pagoda-tower, went up in flames. We are told that the appearance of the first column of smoke was the signal for a widespread paroxysm of joy. Ordinarily staid and quiet members of the community had become all at once intoxicated with a sort of frenzy of delight.



Here then is a problem in social dynamics. No earnest observer of these potential children of God can be satisfied to pooh-pooh the occurrence as an unintelligible freak, not worthy of sympathetic attention. Human nature is at bottom rational, and Chinese human nature, notwithstanding its peculiar divergences from the Western type, is essentially so. Should it be suggested that ignorance and suspicion offer a likely explanation, one may reply that these elements doubtless form predisposing negative conditions. But something more than the prepared soil is needed in the shape of an efficient germinating cause. Let us see whether the consideration of illustrative events elsewhere affords us any data towards finding out

#### THE RATIONALE OF THE PHENOMENON.

The history of persecutions is a remarkable comment on Our Lord's statement, "My kingdom is not of this world." For it was on the wheel of politics that martyrs, generation after generation, have been broken. The Master Himself was arraigned on a political charge. In the eyes of His countrymen He was an anti-nationalist, a Messiah without a patriotic programme. And did not the barrister retained for the prosecution make a strong point in his case against Paul of the allegation that he was "a mover of insurrections?" Why did the Orthodox church, though for years well aware of Count Tolstoy's theological opinions, only recently decide to excommunicate him? Was it not because his teaching was thought to be becoming a menace to the State? The relation between the kingdom of Christ and the kingdoms of this world will no doubt remain a vexed question until the morning dawns, when the latter shall have been merged in the former. On the one hand, Henry VIII objecting to interference from Italy in his private affairs, and Luther braving Leo X and Charles V at the moment when Germany, galling under the foreign yoke, was eager to fight for liberty, are examples of the way in which the divine wisdom shapes the policies of nations for His own great ends. On the other hand, how familiar to us evangelicals is the dread of the mere name of Jesuit, a vague repulsion as from a nightmare! And why? Because, for one thing, he is assumed and not without ground, to be a designing schemer, probably a traitor to the country he happens to be in. Speaking at Basle on the Zionist movement, Professor Heman urged that missionaries to the Jews should change their tactics, seeing that hitherto the missionary, in leading individuals to join some Christian church, appeared, from the view-point of the Jews, to be making them renounce their nationality. We have here the crux of the matter under consideration. In what respect were the

delirious citizens of Moukden different from the wildly excited populace of Athens during the so-called gospel riots in November of last year? Both cities beheld an unusual explosion of national feeling; in Greece because of an alleged intrigue on the part of Russia, in Manchuria because of a suspected plot on the part of foreigndom generally. And if any one is inclined to believe that the Celestial is lacking in patriotic sentiment, let him remember the terrible proverb that rang pitilessly in the ears of the hunted Christians, "He who is devoid of poisonous severity, cannot be manly" with its complement; "he whose capacity is small, cannot be a superior man"—capacity, that is, to meekly swallow insult. This is the Chinaman's philosophy of revenge. The horribly atrocious treatment of unoffending women and little children, so staggering to the Western mind, was but an outstanding illustration of a fixed principle of native practice, viz., prolonged submission to ill-treatment without a word of protest, but when the watched-for opportunity arrives, then to the winds with every trace of friendliness or mercy and "pluck up the grass by the roots!" Who could have guessed that the colonies of Greater Britain would have sprung with such fervour to the help of the mother-country, until the touch-stone of the war was applied? It needed but the visible proof that the Flowery Land had dared for once to defy all the power of the "out-kingdoms," for once had shaken off the incubus of the unwelcome intruder, and, as by a wizard's touch, the floating germs of instinctive national spirit burst into full bloom in an instant.

"No Bishop, no King," is a pregnant motto of far-reaching import, for it presents one aspect of a generalization writ large on the story of the faith, a generalization indicative of man's misapprehension and distrust of God's purposes in every age. The Roman maiden shrinks from the idolatry of Emperor-worship and is flung to the lions. The Scottish covenanter will have none of the king's liturgy and is hounded to death by dragoons. The Russian stundist wishes to have his own hours for united devotion in his own way and is driven out of house and home. In each case the kingdom of time is afraid of the kingdom of eternity, suspecting it of treachery.

Bearing in mind such thoughts as these, let us turn to notice what perhaps we may designate

#### THE MORAL OF THE PHENOMENON.

Obviously the Moukden incident, regarded as typical of the catastrophe of 1900, was meant for our instruction in more ways than one. But, as it required the agony of the Indian Mutiny to teach the British to respect native prejudice and custom, so may

we not say that a like dearly-bought lesson was necessary here? While the missionary does not initiate the Customs' officer off Foochow who applied a boat-hook to poor oarswomen in order to clear the way, still there is a factor in his attitude which may be easily misunderstood. At the last Ecumenical Conference, Dr. Barkley, formerly Judge of the Supreme Court of the Punjab, affirmed that "in some European countries the idea" seemed "to prevail, even among statesmen, that British missionaries in countries not under British rule, are emissaries of the British government, whose duty it is to seek to extend British influence and to instil a desire to come under British protection in the minds of the people among whom they work." Is it any wonder, then, that not only the untutored masses but also the educated classes of this empire should entertain exactly the same idea? Addressing the Students' Conference at Matlock in 1901, Mr. Rallia Ram, of Punjab University, placed first among the difficulties in the way of the English missionary the fact of belonging to the ruling race. While we are differently situated, we can hardly fail to perceive how heavily handicapped in the pursuit of its spiritual mission is the church of China by our not being amenable to the government of the land of our adoption. The moment a native joins our ranks he is practically cast off by the powers that be. He has put himself outside the family of the Emperor's loyal-hearted children. The logical corollary is that he looks to the new Guild to back him up through thick and thin. But how, it may be asked, is it possible to remedy this apparently inevitable drawback? From the point of view of statecraft, to avoid future international complications by cutting the Gordian knot, Sir Robert Hart deliberately recommends that henceforth treaties should be based on the abolition of the extra-territoriality clause. He thinks that the stream which has vitiated the last half-century of foreigners' intercourse with China would thus be dried up at the source and that the confidence of the people would be won. In the face of the abounding iniquity of Celestial justice, that is a daring proposal. Yet if a brilliant administrator of unrivalled experience is not afraid to make such a paradoxical suggestion in the interests of commerce, how much more should the herald of peace and goodwill welcome it gladly in the interest of the cause he has at heart? For we are bound to do all in our power to counteract the influence of the fatal policy of demanding square acres of an alien territory in lieu of missionaries' lives, of which Kiaochow is so glaring an instance. Forming a bright set-off to action of this kind the United States has lately shown to the civilized world a rare example of Christian vengeance in magnanimously returning the larger part of its stipulated indemnity to the

guilty Imperial government. Would He who laid aside His nationality and condescended to be enrolled in the Roman census, who refused to speak the word that would have summoned to His aid against the awful injustice of His adopted land, the legions of His own country, to-day regard any similar line of conduct as quixotic? What is recorded of the Apostle of the Gentiles shows us, indeed, that we may sometimes be permitted to stand upon our rights. Yet this does not constitute the irresistible attraction of the Religion of the Cross. And the inspired author of the law of Christian expediency,—“If meat maketh my brother to stumble, I will eat no flesh for evermore,”—made it his rule to waive his just claim to a preacher’s stipend. Kenosis for the sake of self-culture is a feature of Buddhism; self-emptying for God and one’s fellow-men is a distinctive note of the beauty of our faith. Moreover, let it be observed that Paul’s appeal to Cæsar was away from the judgment of his own people to a foreign heathen tribunal. In the marvellous providence of God, the Tarsus family had somehow gained the coveted boon of citizenship for the protection of the apostle’s person, not that he might be able to petition a Gallio about a case of petty tyranny in Corinth.

The redeemed China that will take its appointed place in the coming “Parliament of Man” is not to be a diluted compound of America and Europe. The sooner the extra-territoriality article is expunged, the sooner may we expect to see the native church growing into an independent living organism, bringing its own grand contribution to the interpretation of divine things to put alongside the legal exactness of the Latin theology and the metaphysical subtlety of the Greek. The continent which gave birth to all the great ethnic religions which have endured, will, when its eyes have been unsealed to behold the light of the world that shone first on its shores, assuredly yet become a teacher and leader of mankind. By making ourselves of no reputation, we shall hasten the advent of that day. Thirteen or fourteen years ago, when, before the committee of the C. M. S., Wilnot Brooke stated his intention of going 300 miles up the Niger and right into the heart of the Soudan, he made the following special request: “Now I ask one thing, if I am taken prisoner by the Sultan of Soccoto, no consul is to come after me, no gunboat is to be sent up the Niger to rescue me. I want to be able to say to the Mohammedans, ‘If you come to Christ and believe in the Saviour, you will probably be killed, but so will I. I want to be one of yourselves.’ Whatever risks they run in becoming Christians, I want to run too.” Such a determination does not miss the solemn emphasis of the comparison expressed in the words of our Lord’s Commission, “As the Father hath sent Me, *even so send I you.*”



## The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 132, March number.)

### THE SHÊN SOMETHING FROM WITHOUT.

*That Shên as applied to the soul affirms its divine origin rather than its spiritual nature, is evidenced by the fact that it is often spoken of as something from without introduced into the man.*

1. 上有神德居，蓋先天一氣，自虛無中來者，神之德也。 恭同契

*Above there dwells a divine virtue. Hence before birth there comes (to the child) a spirit (breath) from out the empyrean, which is this divine virtue.*

2. 是故事其神者神去之，休其神者神居之。 淮南子

*Hence it is that when a man uses (excessively) his Shên, it leaves him, but when he spares his Shên, it remains with him.*

3. 先生嘗言心不是這一塊，某竊謂滿體皆心也，此特其樞紐耳，曰不然此非心也，乃心之神明升降之舍，人有病心者，乃其舍不寧也，凡五臟皆然，心豈無運用，須常在軀殼之內。 性理大全。

*"You (Sir) have often said that the mind (heart) is not simply one spot of the body, by which I suppose you mean to say that the mind pervades the whole body, and that the heart is simply its pivotal point." To this the teacher replied, "Not so, this is not the heart, but the dwelling to and from which the Shên-ming of the mind (heart) ascends and descends; when the heart is diseased, the dwelling of the Shên-ming is not comfortable. The same is true of all the five viscera. Has the mind (heart) no ability to circulate; must, it always be in its shell?"*

The terms 'ascending' and 'descending' which are here used quite affirm the divine origin and relationship of the human spirit. It is a divine guest in the man, and for this very reason the term *Shên-ming* is applied to it.

### SHÊN THE MYSTERY OF THE SOUL.

*That Shên as applied to the soul means divinity, is shown by the fact that it is not used to express simple spirituality, but rather that which is mysterious and wonderful in the soul.*

1. 神是心之至妙處。

*The Shên is the most admirable part of the mind.*

Nearly every definition or explanation of *Shên*, as referring to the soul, exhibits in some form that which is wonderful, admir-

able, inexplicable, and so allied to the divine. This is not the range of words and ideas that the term spirit commonly calls forth.

2. 神者天地之心，常存而不測者也。窮之則天地之心在我，如子之繼父志也。 西銘

*The Shên (speaking of the sage) is the mind of heaven and earth continually present and inscrutable. When I fully comprehend it (i. e., my own Shên) then I have such a relation to the mind of heaven and earth, as the son has to the father when carrying out his will.*

Here we have the *Shên* categorically defined as being the divine mind continually present and operating in a mysterious manner in the soul. He who fully comprehends and appreciates the promptings of this divine part, will be in perfect accord with the will of heaven. The comparison of the relation of the son to the father subsists, not only in the son doing the will of the father as a fulfilment of official duty, but especially in the inherited oneness of mind which naturally leads the son to walk in the steps of the father. The thought goes very much farther and rests on different premises from the Christian idea of the image of God in man.

3. 非放不下心，而操之爲神，正唯放下，而不爲心累之爲神也。 西遊真詮

*It is not he who is only able to compose his mind by constraint, who is divine; it is rather he who is able to compose his mind and not be troubled by the effort, who is divine.*

4. 用者技也，不用者神也，神則無所不用，況小技乎。 莊子註

*He who works by means, is skilful; he who works without means, is divine. He who is divine, commands all means; how much more does he command a trifling attainment of skill?*

In both these extracts *Shên* goes far beyond that which is simply intellectual. It reaches out towards that which is mysterious and divine. In the first it implies a spontaneous self-control, and in the second commands a range of efficiency that transcends the human and becomes divine.

#### SHÊN THE ENDOWMENT OF THE SAGE.

*That Shên when used of the soul means divinity rather than simple spirituality, is shown by the fact that it is attributed to some in a greater degree than to others, being rather the characteristic of the perfect man and of the sage than of common men.*

1. 王倪曰，至人神矣。

高士傳

*Wang Ni says: "The highest type of man is divine."*

So far as the nature of the mind is concerned, that of the common man is as truly spiritual as that of the ideal or perfect man. It is evident, however, that by his use of the word *Shên* the

writer intends to express something that is the peculiar endowment of the ideal man.

2. 神無所在, 無所不在, 至人與他心通者, 以其本乎一也. 皇極經世.

*Deity (Shên) is nowhere, yet everywhere. The mind of the ideal man is in communication with him, seeing the two are primarily one.*

The clear ascription of omnipresence to *Shên* fixes its meaning as that of deity. The ideal man is then said to be united to *him* in virtue of their primary oneness. It would not be easy to make a stronger affirmation than this that the reason the ideal man is *Shên*, is because of his participation in the divine nature. Once more we find *Shên* used for God by way of eminence, and the use of the personal pronoun shows that the idea of personality was present to the writer's mind.

3. 去欲則直, 直則靜矣, 靜則精, 精則獨立矣, 獨則明, 明則神矣, 神者至貴也. 管子.

*He who puts away desire, becomes free; he who is free, becomes tranquil; he who is tranquil, becomes refined; he who is refined, becomes self-reliant; he who is self-reliant, becomes perspicacious; he who is perspicacious, becomes divine; he who is divine, is superlatively exalted.*

This is the reasoning of a Taoist philosopher. Is there any rational point in beginning with the casting out of selfish desire and running up such a moral and intellectual climax as this in order to reach the idea of spirit? As steps up to the divine, however, such a ladder is full of force to the heathen mind. To the same purpose and much more is that notable climax constructed by Mencius, ending with 聖而不可知之之謂神. When the sage passes beyond our comprehension he is what is called divine. Spirit as such has no necessary relation to the sage, much less is it necessary to go beyond him in order to teach it. This very significant passage will come up for fuller consideration in a subsequent chapter.

4. 衆人之死爲鬼, 而聖人爲神, 非有二致也, 志之所在者異也. 朱子鬼神.

*When common men die, they are Kwei; when the sage dies, he is a Shên. Not that the two were originally unlike; the difference is in the bent of the will.*

This sentiment of the standard classical commentator is one frequently met with. It naturally suggests the thought that if *Shên* be rendered spirit, then what of *Kwei*? By the same rule it should also be rendered spirit. If *Shên* is nothing more than spirit, then certainly *Kwei* is nothing less. The soul of a common

man is as much a *spirit* as the soul of a sage, whether taken before death or after. In what respect then is the soul of the sage held to be different from that of the common man? Not, as is here clearly stated, in any original difference of nature, but rather in that surpassing virtue and knowledge which is attained by a superior strength of will, and these are just the things which in the heathen mind distinguish a god from a demon. The relationship here and elsewhere represented as subsisting between *Kwei* and *Shên* really forecloses the argument that *Shên* means nothing more than spirit. The real idea of spirit as such was not present to the author's mind at all when he wrote the above words.

5. 見人所不見謂之明, 知人所不知謂之神, 神明者先勝者也. 淮南子.

*He who sees what others do not see, is called intelligent (Ming). He who knows what others do not know, is called divine (Shên). He who has divine intelligence, is the first to gain the victory.*

6. 若是者, 皆神之所使, 而非明者之所能用也. 蓋明者, 但能爲之耳. 至於不平之平, 不微之微, 則神者之所使也. 明外也, 神內也, 明之不勝神久矣. 莊子註.

*Things like these are all such as the divine man employs, but are not such as the intelligent man can use. For the intelligent man can only work by means, but as to making right what is wrong and attesting what is unattested, these are the things which the divine man effects. The intelligent is external, the divine is internal. The intelligent man has ever been unable to excel the divine man.*

In both these extracts a distinction is made between him who is intelligent (*Ming*) and him who is divine (*Shên*). The argument is fauciful no doubt, yet all the same it discloses to us the fact that in the opinion of the writers *Shên* meant something more than spirit. The intelligent man already possessed all the essential attributes of spirit, why then go further in quest of spirit? *Shên* is spirit with divinity in it.

#### SHÊN A HIGH ORDER OF INTELLECTUAL FACULTY.

*That Shên as applied to the soul means divinity rather than simple spirituality, is shown by the fact that it is specially used to express and ennoble the higher order of intellectual faculties.*

1. 讀書有神, 下得十分工夫, 即得十分效應. 家寶.

*When one studies with Shên (the mind intent), then every moment spent yields an effective result.*

In common speech, attention of mind is expressed by 用心 (use heart). Here, however, the use of the term *Shên* points to a higher and intenser intellectual effort, such as exhibits the extraordinary powers of the mind.



## 2. 心之神,發乎目,則謂之神. 皇極經世.

*The Shên of the mind as expressed in the eye is called Shên.*

This sentiment is one often found in Chinese books. The *Shên* in the mind is regarded as dormant, and unknown as such, until it wakes up and flashes in the eye. The eye, as the most expressive feature of the human face, seems to mirror forth the divinity within. The same sentiment is common to almost all nations. Suetonius says of Cæsar, "His eyes were bright and piercing, and he was willing it should be thought that there was something of a divine vigor in them." In the Upanishads of India the mind is frequently spoken of as "the divine eye."

## 3. 君子大抵以心劍爲用,心劍者天下之利器也. 日泉云,磨劍劍利,磨心心劍神,劍利一人敵,心神敵萬人. 廣東新語.

*The superior man for the most part uses the sword of the mind. The sword of the mind is the sharpest instrument in the world. Ji Ch'üen says, "Whet a sword, and it becomes sharp. Whet the mind and the sword of the mind becomes divine. With a sharp sword one can stand against a single individual, and with a divine mind, one can stand against the world."*

The author is evidently aiming at something more than the ordinary intelligence—which we in the West express by spirit—namely at that higher and mightier intelligence which partakes of the divine.

## 4. 上學以神聽,中學以心聽,下學以耳聽. 文子.

*The superior scholar hears with his Shên, the ordinary scholar hears with his mind, the inferior scholar hears with his ears.*

## 5. 知者心之神明,妙衆理而宰萬物者也. 四書合講.

*That which knows is the Shên-ming of the mind, which beautifies all truth and masters all things.*

At first sight this passage may seem to teach precisely that *Shên-ming* is used to express simple intelligence, but this is a superficial view of its force. The mind (心) itself fully includes and expresses the idea of simple intelligence, and if this were all that is meant, why go back of the mind? The real idea is that that faculty of the mind which knows and understands, is, in its higher development, divine. The term *Shên-ming* is used for the express purpose of exalting it and allying it with the divine. The writer is speaking of that masterful knowledge which the sage makes the basis of his ethical system in the first section of the Great Learning.

## 6. 心者人之神明,所以具衆理而應萬事者也. 四書味根錄

*The heart is the divine part of man, that which comprehends all truth and responds to all emergencies.*

Here again, *Shên-ming* is used advisedly to express something more than that which is simply spiritual. It is used to compliment and exalt man.

#### SHÊN MORALLY EXCELLENT.

That *Shên* as applied to the soul means divinity, rather than simple spirituality, is shown by the fact that it has the quality of moral excellence.

The moral quality of spirit as such is indifferent, that is, it may be either good or bad; virtue or goodness is not a necessary quality of spirit.

1. 人心一念之正, 而神在其中焉, 因而鑒察之, 呵護之, 上至於父母, 下至於子孫, 必致其福而後已, 故正心即是神, 神與神相親, 又何疑乎。 信心應驗錄。

*When a man's mind is upright, there is a divinity within it whose office it is to observe and protect and to cause a blessing to come upon parents and descend to posterity. Now the upright mind is just this divinity, and how can one doubt that it is the affinity of the divine with the divine?*

The writer is a moralist who, in exhorting men to virtue, avails himself of the moral instincts of the human soul, which he bases upon the affinity existing between the *Shên* in the soul of man and the *Shên* who watches and protects the good. How very like this is that passage of Cicero, "As everything is pervaded by a divine intelligence and sense, it follows of necessity that the soul of man must be influenced by its kindred with the soul of the deity."

2. 無知之知則體寂, 無物之物則用神, 天命之性, 粹然至善, 神感神應。 王龍谿全集。

*In the case of knowledge that is only potential, the faculty is dormant. In the case of production without antecedent material, the operation is divine. The nature conferred by heaven is uncontaminated and perfectly grand. The divine (in heaven) moves (inspires), the divine (in man) responds.*

As in the last passage, so here, the virtuous instincts of the soul are connected with *Shên*, and are represented as specially moved by the interaction of the *Shên* in man and the *Shên* on high.

3. 衆生所以不得真道者, 爲有妄心, 既有妄心, 即驚其神。 太上清靜經。

*The reason why the mass of students do not attain the truth, is because of the vanity of their minds. When the mind becomes vain, the *Shên* is obscured.*

That is to say, the vanity of the mind frightens away the higher and purer aspirations which inhere in the nature of the *Shên*.

4. 凡人心即神。神即心。無愧心。無愧神。若是欺心。便是欺神。故君子三畏四知。以慎其獨。勿謂閤室可欺。屋漏可愧。一動一靜。神明鑒察。 信心應驗錄。

*The mind of every man is Shên, and this Shên constitutes the mind. He whose heart does not accuse him, is not accused of Shên (God). If he cheats his own mind (conscience), he cheats Shên (God). Therefore the superior man fears the three powers and keeps in mind the four witnesses in order to guard himself when alone. Say not that the secret chamber may be deceived, or that there is no need to be ashamed before the hole in the roof. Whether in motion or at rest the gods (Shên-ming) are observing.*

5. 冥冥中有所謂神焉。其德甚盛。其威甚赫。其洞鑒無微不照。其感應無往不通。世人敬之畏之。誰敢比而同之歟。不知神亦不外於人也。人亦可以為神也。豈觀夫人心乎。心之虛靈。即神之聰明者是。神之正直。即心之剛方者是。殆一而二。二而一者也。 信心應驗錄。

*There is in the unseen that which is called deity. His virtue is very abounding, his majesty very dreadful. There is nothing so small that his penetrating gaze does not reach it. There is no place to which his inspiration does not extend. Men honor him and fear him. Who dares to compare with him? And yet you should know that the deity is not exterior to man. Men may also be regarded as divine. Why not look at the mind of man? The spirit of his mind is just the divine intelligence. The righteousness of God is just the firm rectitude of the mind. They (the human and the divine) are one yet two, two yet one.*

The second of these extracts is an exposition of the first part of the first. The linking of the moral excellence of the *Shên* in man with the moral character of God is very evident, as well as very significant. The second passage, in particular, contains a categorical affirmation that the spiritual part in man is divine; the two being really one. Such sentiments abound in Chinese tracts. Religious writers constantly avail themselves of the word *Shên* to establish and enforce moral truth. It will perhaps be said that it is nothing more than what Christians speak of as the image of God in man which is thus invoked as the ground of moral obligation. This, however, rather serves to make the argument the stronger when we consider that that which is thus regarded as imaged forth in the human soul is not 天主 nor 上帝, but precisely 神, the very word which in virtue of its meaning suggests both the ground and the rule of moral obligation.

I have translated in the singular, which I think is quite justified by the conception of the writer. He did not have in mind this or that God, nor yet the many Gods, but that one all-comprehensive God, who fills "the unseen," and with whose being the soul of man

is one. If the language had offered him a choice of a singular and a plural form, he would assuredly have used the singular, and so said God, by way of eminence.

To sum up the case I would ask the student of this question to weigh carefully the several classes of illustrations given above, and thus say whether their aggregate force does not justify the conclusion that *Shên*, applied to the soul, does not mean the spirit simply as such, but that it means the soul regarded as divine. We have seen how, when applied to man, it implies and asserts his identity with the divine spirit supposed to animate heaven and earth; how it goes beyond and behind the soul as such and claims to be enshrined in the very adytum of life and to be the primal source of being; how it is not content with the ordinary powers and properties of spirit, but claims to be the inscrutable of all that is mysterious and wonderful in man; how it leaves common men with a minimum and claims to be the special endowment of the genius and the sage; how it has in it an excellence and a dignity which make its simple use the highest compliment; how it goes beyond anything contained in the word spirit, and affords a foundation on which to build the solid structure of moral obligation. Now, are these things the characteristic attributes of spirit? Does spirit ordinarily include and express such ideas as these? The analogy of every other language answers, No. Spirit, as such, is not by its nature divine. It is not necessarily identical with the divine spirit. Spirit is life, but it does not go beyond life, and constitute its own cause and origin. Spirit is intelligence, but it predicates nothing special in regard to the degree of intelligence. In order to eulogize a man's intellectual powers as marvellous, what language does not call him divine rather than spiritual? \* Spirit is the common endowment of men, but not of one man more than another. When one man far surpasses his fellows in wisdom and virtue, who characterizes him as a spiritual man, and who does not characterize him as a divine man? † Spirit removes from the physical and connects with the unseen, but it adds no special dignity or honor. What obsequious sycophant compliments his king as a spirit and not as a god? In short, the usage of the word *Shên*, when applied to the soul, shows clearly that it means much more than simply spirit—shows in fact that it means divinity in humanity, and the pantheistic philosophy of the Chinese explains how such a usage came to pass.

\* A man's soul is not any more a spirit because of his intellectual greatness than his body is more really physical because he is a giant in size. The small weak body is just as truly a body as the large and strong one.

† Those who would properly weigh the present question, must put aside the peculiar meaning which the work of the Holy Spirit on the soul has given to the term spiritual. In Christian phrase a spiritual man is a man whose thoughts and affections are strongly directed towards God, an idea unknown to the heathen and quite aside from the present argument.



## Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Syllabic Language is the Prime Need in the Reformation of China.*

領綱新維爲字音切

REV. J. SADLER, of Amoy, has sent us the translation of a tract by Mr. Loo Chuang-chang (盧愷章), who has worked at the subject for more than twenty years and has elaborated a system of writing which he (Mr. Loo) thinks would be of service. He thinks his system preferable to the use of Roman letters. While not agreeing with him in this point, it is encouraging to see that the Chinese themselves are waking up on the subject of phonetic writing. Dr. Y. J. Allen, at a meeting in Shanghai some weeks ago, reported that he had received from several Chinese communications on this subject, and a number of systems which had been elaborated had been forwarded to him for inspection. Dr. Timothy Richard also spoke encouragingly of the importance of this movement. Mr. Sadler writes:—

"In connexion with the system advocated above, it may be noted that where the Romanized is most used in China, there the advantages are found to be greatly increased in regard to education, literature, correspondence, and many other ways, both for men and women. The present time seems to be the psychological moment for turning attention to the boundless importance of a syllabic language for China."

Mr. Loo's argument is as follows:—

"At the present time the Emperor of China wishes to reform the country schools; newspapers, translations of Western books, all are to be used. This is the beginning of reform, but alas, the existence of the Chinese character is the greatest hindrance. For example, in regard to schools, men study the character merely, but they have no regard to books, such as may meet the national needs. Thus, though they may study for ten years, they are not educated; they merely know characters, not books; in this way a life-time of work is wasted.

Suppose that newspapers are started. Amongst a hundred people only one or two can read. Thus the benefit is largely lost.

Suppose we consider the translation of books, the Chinese characters have not necessary terms for rendering the foreign names of things, or for setting forth the ideas. The Chinese characters are not suited for Western names and terms. In this way, it is not easy to make translations.

To reform China it is of the first importance to have a syllabic language. If people will but adopt this method then within a month they can both read and write.

Again, if schools are established for young and old, male and female, within a year all the population of China might learn to read. Then every form of knowledge might be acquired and the intelligence of the nation be developed.

The syllabic language would not only be useful for schools.

Supposing that all China used a syllabic language, by this means newspapers could easily be read; then whatever improvements the government wished to introduce for the good of the people could be at once read and understood by the masses. In this way the mind of the people would be greatly enlightened.

Supposing a syllabic language be used for the translation of books, then the contents could be easily understood. Thus terms for inventions and terms for science, and names, whether of persons or places, could be well translated; men would then write as they speak. Translators would then find their task less difficult. Not only could Western books be translated, but Chinese books could be translated into the syllabic language, and thus even women, children, and agricultural laborers (who formerly knew nothing of the history of their country) would, by the syllabic language, easily learn. Is not the syllabic language of the first importance for reforming the country?"

### *Executive Committee Meeting.*

THE Executive Committee of the Educational Association of China, met at McTyeire Home, Friday, March 14th, at 5 p.m.  
Present: Rev. A. P. Parker, D.D., chairman, Rev. Timothy Richard, D.D., Rev. F. L. Hawks Pott, D.D., Miss H. L. Richardson, C. M. Lacey Sites, Ph.D., proxy for Rev. J. C. Ferguson, and Rev. J. A. Silsby.

The meeting was opened with prayer, and the minutes of last meeting were read and approved.

The following named gentlemen and ladies were proposed and elected to membership in the Association:—Rev. H. L. W. Bevan, M.A., Rev. E. Box, Rev. Arnold Foster, M.A., Prof. J. Simester, Miss Florence J. Plumb, Miss M. H. Polk, M.D., Miss Mary M. Tarrant, Miss Johnnie Sanders.

The programme for the Triennial Meeting was considered and agreed upon. (It is published in the present number of the RECORDER.)

A sub-committee, consisting of Dr. Richard, Dr. Pott and Mr. Silsby was appointed to prepare for the popular meeting on Thursday evening, May 22nd.

Dr. Parker and Mr. Silsby were appointed a committee to make such alterations and amendments in the programme as might become necessary.

It was resolved that Miss C. P. Hughes (now in Japan) be invited to address the Triennial Meeting on the subject of Education in Japan, that Fred. W. Atkinson be invited to give an address on Education in the Philippines, and that Dr. S. Livingston Hart be invited to give an address on Educational Reform in China. The Committee having learned that he expected to attend the Triennial Meeting, Dr. John Fryer was invited to give an address on the Establishment of Professorships of Chinese in the Universities of the West.

It was resolved that an Entertainment Committee of two gentlemen and two ladies be appointed to arrange as far as possible for the entertainment of those attending the Triennial Meeting, and that a notice be inserted in the RECORDER asking all those who contemplate attending the meetings and desire entertainment to communicate with the Committee before the first of May. The Committee appointed is:—Rev. W. P. Bentley, Rev. W. N. Bitton, Mrs. E. H. Thomson, and Miss Alice Waters.

Mr. Silsby was authorized to prepare an edition of Mrs. Parker's Geography in the Shanghai Vernacular, to be published at the expense of the Association.

The Secretary was authorized to send out circulars asking for educational statistics.

The Committee then adjourned.

J. A. SILSBY, *Secretary.*

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### Notes.

**D**R. SHEFFIELD writes from Peking: "I have come to value very highly the privileges of the Triennial Meetings of the Educational Association, and will plan to give myself the pleasure of attending the forthcoming meeting. I trust it will also be possible for Mrs. Sheffield to go with me."

Among those who have already intimated that they hope to attend the Triennial Meeting, we are glad to mention: Rev. D. S. Murray and Rev. Frederick M. Brown, of Tientsin; Rev. C. F. Kupfer, of Kiukiang; Miss Laura M. White, of Chinkiang; Miss Carrie L. Jewell, of Foochow; Rev. D. L. Anderson, D.D., and Miss Susie E. Williams, of Soochow; Miss E. M. Gary, of Sungkiang; Mrs. A. L. Davis, of Nanking; Rev. W. N. Brewster, of Hinghua.

We are indebted to Rev. D. S. Murray for a prospectus of the Tientsin Anglo-Chinese College, "a Christian College under the auspices of the London Missionary Society," with Dr. S. Lavington Hart as principal. Dr. Hart is assisted by Dr. G. Purves Smith and by Dr. Ernest J. Peill, and we are glad to learn that there are already over seventy pupils pretty well advanced in English studies.

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Dr. John Fryer's many friends will learn with pleasure that he expects to be in attendance at the Triennial Meeting. Much of the Association's success is due to the indefatigable labors of Dr. Fryer, who was one of the founders of the Association and for many years its General Editor and Chairman of the Executive Committee.

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Those who expect to attend the Triennial Meeting of the Educational Association are requested to send in their names as soon as possible to the Entertainment Committee, of which Rev. W. P. Bentley is chairman.

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Will not every member do what he can to increase the membership of the Educational Association? We have now about two hundred members. Can we not double this number by the time our Triennial Meeting is held? This is a critical time in the history of China, and a time of grand opportunity along the line of Christian education. Let us stand shoulder to shoulder and help one another as much we can.

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A friend who is interested in Romanization writes: "If a system is inaugurated by our Educational Association at the next meeting, then at once school books and books needed in evangelistic work in any locality can be transliterated into the Romanized and made ready for use without delay. The new translation of the New Testament can be put into Romanized as soon as completed, and that will be the boon of boons to all our church members. This simple mode of writing will be a great aid in our church work, and it will be a great advantage to the government and to all the people when their eyes are sufficiently opened. In the telegraph service it would save much time and expense. If introduced into the schools we would soon have a large number of readers who could read any book or paper without stumbling, and if the Y. M. C. A. and other periodicals would begin at once and introduce a column in every issue, a large and growing number would soon be found reading the Romanized in preference to the character. There is abundant evidence



that Romanized writing is of growing interest, even in the outside circles of our influence."

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A writer in the *Ladies' Home Journal* says that Americans learn readily, but acquire a spoken language more slowly than any other civilized people, and "it is because we are so self-conscious that we do not wish to speak the foreign tongue until we can use it quite correctly, and so we do not use it at all." We are not sure that Americans are sinners above others in this respect, but we agree that self-consciousness, operating in the way indicated, is one of the greatest hindrances in the way of learning a language. The student who is not willing to make blunders and who keeps his mouth shut for fear of being laughed at, will not make very rapid progress in learning to speak.

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Mr. Frederick W. Nash, Agent of the American Book Co. for the Philippines, writes: "Unless something unforeseen prevents, I shall certainly be present at your Triennial Meeting in May with a line of our sample books, and I hope to bring Mr. and Mrs. Atkinson along."

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A friend writing from Manila, says that there are about one thousand Americans teaching in the Philippines, and he understands that there are also about two thousand native teachers. The American men and women who have been engaged as teachers are most of them of high grade.

It is expected that these teachers will be careful not to offend the religious prejudices of the native Philipinos, and they "cannot take part officially in any missionary movement." Some of the teachers seem to be over careful in this regard, professing Christians even depriving themselves of church privileges, but many are earnest Christians whose activity cannot be repressed. The superintendent, Mr. Atkinson, is a most earnest and delightful gentleman. A man of strong intellect and character, he fills admirably the position he occupies as chief of the educational work. He has already accomplished great things for the islands, and his department is one of the most popular branches of the government effort for the building up of reformed conditions among the people. As to educational work under Protestant auspices, the excellent work of the government makes it unnecessary to do much in that line. The Presbyterians have a school at Dumaguete in Negros, and hope to establish a theological and training school later on; while the Methodists are planning for the establishment of a memorial college in Manila to be named in honor of President McKinley.

## Programme of Triennial Meeting.

*Wednesday Morning, 9 a.m., May 21.*

1. Opening Exercises, conducted by the President, Rev. Timothy Richard, D.D.
2. Organization.
3. Reports of General Officers, viz., General Editor, Rev. A. P. Parker, D.D.; General and Editorial Secretary, Rev. J. A. Silsby; Treasurer, Rev. W. N. Bitton.
4. Reports of Committees :—
 

(a) Executive Committee	... ..	Rev. J. A. Silsby, Secretary.
(b) Publication Committee	... ..	Rev. A. P. Parker, D.D., Chairman.
(c) Committee on Geographical and Biographical Names	... ..	Rev. D. Z. Sheffield, D.D., Chairman.
(d) Committee on Technical and Scientific Terms	... ..	Rev. C. W. Mateer, D.D., Chairman.
(e) Committee to prepare Course of Study and Plan for General Examination Board, etc.	... ..	Report presented by Rev. F. L. Hawks Pott, D.D.
(f) Committee to prepare Uniform System of Romanization for the Mandarin Dialects	... ..	Rev. F. E. Meigs, Chairman.

*Wednesday Afternoon.*

1. Japanese Educational Movements in  
China and our Relation to them } Rev. Timothy Richard, D.D.
2. How can we help Officials to secure  
such a Knowledge of Western  
Subjects as will fit them for the  
New Régime ? } Rev. Y. J. Allen, D.D.
3. What can be done to reach the Great  
Scholar Class ? } Rev. D. L. Anderson, D.D.
4. Christian Education in Relation to  
Educational Reform in China ? } Rev. D. Z. Sheffield, D.D.

*Thursday Morning.*

1. Kindergartens: Are they needed in  
China ? } Miss J. Brown.
2. Day-schools ... .. } Rev. W. P. Bentley.
3. The Teaching of Chinese Language and  
Literature in Foreign Countries ... } John Fryer, LL.D.
4. Educational Reform in China.  
Dr. S. Lavington Hart has been invited to give an address on this subject.

*Thursday Afternoon.*

1. How to Teach Chinese to Sing at Sight. Mrs. Timothy Richard.
2. A Lesson on Voice Production ... Miss Laura M. White.
3. Romanization.  
Rev. J. C. Gibson, D.D., has been invited to read a paper on this subject.
4. Short Answers to Many Questions.

*Thursday Evening.*

Popular Addresses :—

1. The Relation of the Foreign Community to Educational Work for the Chinese.
2. Education in Japan.
3. Education in the Philippines.  
It is hoped that Miss C. P. Hughes, who has been examining into the educational work in Japan, and Hon. Fred. W. Atkinson, Superintendent of Public Instruction in the Philippines, will be present and give addresses on the above subjects.

*Friday Morning.*

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|--|---|-------------------------|
| 1. The Great Need of Competent Native Teachers | } | Mrs. A. L. Davis.       |
| 2. New Methods of Teaching Chinese             |   | Rev. Ernest Box.        |
| 3. Teaching English in Mission Schools         |   | Rev. O. F. Wisner, D.D. |
| 4. How to teach Useful Trades and Professions  | } | Rev. W. N. Brewster.    |
| 5. Industrial Schools for Women and Girls      |   | Miss Susie E. Williams. |

*Friday Afternoon.*

- |   |     |     |                        |
|---|-----|-----|------------------------|
| 1. Medical Schools for Women  | ... | ... | Mrs. J. B. Fearn, M.D. |
| 2. Training Schools for Christian Workers.  |     |     | Rev. D. S. Murray.     |
| 3. Training Schools for Women   | ... | ... | Miss Carrie I. Jewell. |
| 4. Local Educational Associations and their Relation to the National Association. |     | }   | Rev. W. M. Bridie.     |

*Saturday Morning.*

1. Reports and Unfinished Business.
2. Election of Officers for ensuing Triennium.
3. Resolutions.
4. Closing Exercises.

*Feast of Lanterns.**(In a Buddhist Temple.)*

The full moon meets the temple fane,  
 And all the incensed air breathes "Buddha";  
 Yet Thou, Eternal One, among the gods  
 Dost meet Thine own.

Hills echo to the clanging roar,  
 And all the list'ning night throbs "Buddha";  
 Yet Thou, Eternal One, beyond the tomb,  
 Dost hear Thine own.

Stars gaze into the sacred pool,  
 And all the waving lamps light Buddha;  
 Yet Thou, Eternal One, that lightenest all,  
 Dost see Thine own.

Meet me, my Saviour, where I stand,  
 Hear me, my Saviour, while I pray,  
 See me, my Saviour, in the temple shade,  
 And make night, Day.

## Correspondence.

## ANCESTRAL WORSHIP.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I presume Dr. W. A. P. Martin had no intention of opening afresh the debates of the last General Conference, when he wrote the article on Ancestral Worship which appeared in your last issue. Nor do I intend to enter the lists as a controversialist if I can avoid it. But, granting for the moment his contention that ancestral worship so-called is nothing worse than a useless superstition, I should like to know the scriptural basis for his attitude toward it. The Bible does not advocate the *Laissez faire* system toward superstitions of any kind. For instance, having countenanced ancestral rites, how would Dr. M. explain Psa. 101: 3, either in English or Chinese? "I will set no wicked thing (Marg. *thing of Belial*, i.e., of *vanity*, cf. the scholarly estimate of ancestral worship, 陵前供養是虛文,) before mine eyes; I hate the work of them that turn aside; it shall not cleave to me." Cf. the Mandarin version: 邪僻的事, 我不許在我眼前, 叛逆的事, 我甚恨惡, 不容沾染我身.

A sermon on this text would be difficult to prepare and more difficult to deliver, after compromising with ancestral rites such as obtain in either China or India!

I am, etc.,

J. C. GARRITT.

## TIENTSIN ANGLO-CHINESE CHURCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We desire to call your attention to the fact that there has recently been formed in Tientsin a church which is especially

intended for the benefit of the English-speaking Chinese who come to this port from places in the south. Many of these may not be connected with either of the missions which are at work here, and may not be able to join heartily in the Mandarin services, but could appreciate a service in English.

The Tientsin Anglo-Chinese church has been formed to welcome such young men and to bring them if possible under the Christian influences which they are sure to need in their new surroundings.

As officers of this church we shall be glad if any of your readers will let us know of such young men of their acquaintance who may already be in Tientsin, or may be on the point of coming here. We will extend to them a hearty welcome.

The meetings of the church are held in the chapel of the Anglo-Chinese College, London Mission compound, Taku Road.

On behalf of the church, we are,

Yours in Christian fellowship,

S. LAVINGTON HART, *Pastor*.

ROBERT R. GAILEY, *Elder*.

S. CHIN YUNG SAISUN,	} <i>Deacons.</i>
WONG KOK SHAN,	
SETOO YUNG JUNG,	
T'AN HUI CHANG,	

## VEGETARIAN SECTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Allow me to thank Mr. Miles for his illuminative paper on "Vegetarian Sects" in the January RECORDER. The same sect has extensive ramifications throughout Shantung, though here it masquerades under a different name.



I have always found the members more spiritual than the average Chinaman, and some of our best members have come from their ranks. I have in my possession a 証恩 certificate. It reads as follows: 光緒二十五年歲次己亥三月二十日張論道領受証恩執照道本上帝教遵大清諸惡莫作衆善奉行, and is stamped in two places with the palm of the hand of the 引恩, which shows markings very much like the character 本. This is regarded as a living proof of his divine commission.

There is very grave suspicion here that this sect was one of the most active agents of the Boxer movement in Shantung. Shortly before the outbreak one of them tried to convey a warning to one of our members, who was once a very prominent vegetarian. The leaders have not returned to their homes since the rising. I was fairly acquainted with most of the leading vegetarians in this district, and their connection with Boxerism has been an unpleasant shock, for they always seemed good and devout men.

It would be instructive to know if in Chihli, Shansi, and elsewhere where Boxerism was rife, the vegetarians were in any way implicated, either openly or secretly. Will not brethren in these provinces enlighten us?

Yours faithfully,

J. SPURGEON MEDHURST.

#### TECHNICAL TERMS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was about to propose the organization of a league offensive and defensive against the publication and circulation of all books and tracts to which the author, adaptor or translator fails to add a complete English-Chinese list of the termini, techni and proper names occurring in the

manuscript. Examining committees and publishers could do much to check the growing confusion by refusing to look at a manuscript not accompanied by such a list. Others can help by boycotting books that have this inexcusable defect.

After all that has been said and written on the subject one cannot help suspecting that some of the kind helpers in this branch of our work are in greater haste to get their names associated with certain books than to give their colleagues an insight into their stock of equivalents. Translators, teachers and a growing number of general book-buyers would find it a great convenience if publishers would state in their catalogues which of the books offered are supplied with such a list.

The above flowed from a hot and hasty pen. The following may claim more consideration: Resolved, That all who are engaged in the preparation of religious, general, and especially scientific literature, for the Chinese are again and most urgently requested to make a list of the technical terms and the characters used in translating them, as well as of the proper names occurring in their manuscripts and offer it to the publishers before the work leaves the press. Secondly, That at least one-fourth of each edition contain this list, and, Finally, That the authors or translators of the standard works now in circulation be requested to prepare such lists for future editions. Now, dear editor, give us the benefit of your position and influence to get this thing started. Scold and say all the hard things you can against every one who ignores the benefits of harmony in our publications. Instead of finding and using a remedy for the evil that has been growing for more than a generation the confusion is becoming daily worse confounded.

F. OHLINGER.

DR. GRAVES' PARAPHRASE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I have just been reading the "Paraphrase of Romans" by Rev. R. H. Graves, D.D., briefly noticed in your January No. and wish to add my testimony to its value.

It is admirably adapted to its purpose, clearly stated in the preface: "That a translation must adhere rigidly to the original and therefore cannot explain what is obscure; that in Paul's epistles there are things hard to be understood, and some explanation is needed."

By means therefore of a paraphrase of Romans, and brief comments on difficult passages, so interwoven as to be read consecutively, the reader is carefully led into a clear understanding of the whole book.

Besides this there is given, at the outset, an exhaustive analysis of the epistle. We find also an analysis of special passages as needed and connecting links supplied, particularly at the beginning of chapters, so that the line of the argument may not be broken.

The following is the analysis of chapter 7th:—

"What is said in this chapter is that the law is not able to make men righteous. It states: 1st. Those who are styled righteous, i.e., justified, are set free from the law; verses 1 to 6. 2nd. The law adds to men's sin; verses 7 to 13. 3rd. The law cannot save men because it cannot deliver them from the lusts of the flesh; verses 14 to the end."

As a specimen of the comments, we may give those on chapter 8: 34, "Originally our own hearts as well as Satan can bring accusations against us, for our sins are many, but when our judge has declared us justified, all accusation is vain,

no man can condemn us. This blessing all comes from trust in Christ Jesus. His saving us includes four things: 1st. We are sinners; Christ by His death has redeemed us. 2nd. We have no strength; Christ has risen and given us life. 3rd. Appearing before our judge we have as Sponsor our exalted Savior, sitting at the right hand of God. Our intercessor Jesus has already prayed for us. Christ's work is thus complete."

Dr. Graves is preparing a similar paraphrase and brief comment on all the epistles. They will be a very valuable help to preachers, teachers, and theological students, and possibly even more valuable to the whole body of native Christians who have not much time for larger commentaries, but who in their families and in their closets will read with pleasure this book written in Easy Wên-li and in that terse, clear style that characterizes all of Dr. Graves' work.

H. V. N.

BOOKS IN AMOY ROMANIZED.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: For those of your readers who are interested in the Romanized, I send a list of the publications in our Amoy Romanized Colloquial. Doubtless a number of books are omitted, as I have been unable to obtain a complete list:—  
The Bible, complete.

Bunyan's Pilgrim's Progress, including Christiana.

Bible History. Five volumes.

Various Catechisms and Question Books.

Church Forms.

Hymn Books.

Church History.

Evidences of Christianity.

Work of the Holy Spirit.

Spiritual Manna.

Meyer's Abraham.

Family Government.

Jessica's First Prayer, Robert An-  
nan, The Two Friends, and *many*  
other such short stories.

Æsop's Fables.

Primary Physiology.

" Astronomy.

" Geography.

Arithmetic.

Algebra.

Physical Geography.

Chinese History.

History of Egypt.

Suggestions and Helps to School  
Teachers.

Church Messenger. A monthly  
publication containing church  
and other news, with more than  
a thousand subscribers.

Character Dictionary, with the  
names and meanings of the  
characters in Romanized. Much  
used in the study of character.

After studying the Romanized  
for one term (about four months)  
in our schools, the average boy,  
girl, man or woman can read any  
of these above mentioned books—  
the brighter pupils requiring much  
less, and the stupid ones more  
time. Besides learning to read,  
they also learn to write the Ro-  
manized and use it in writing letters  
to one another and to missionaries,  
using their owing pen and paper.  
The letters are colloquial and more  
free and natural in style than the  
character letters can be, and there  
is never a need to call in an inter-  
preter to translate parts of letters.

One of our very best native  
school teachers, a young man who  
has had marked success in teaching  
the Chinese character in his boys'  
boarding-school, says, in a printed  
article on "How to teach the  
Chinese Character:" "The Roman-  
ized Colloquial is of great assistance  
in the teaching of the Chinese  
character, therefore the children  
when entering school ought to be  
quickly taught the Romanized."

When comparing our schools  
with those in other parts of China  
where the Romanized is not used,  
we do not find our pupils in any  
way behind in the knowledge of  
the Chinese character.

Yours truly,

M. E. TALMAGE.

#### THE TERM FOR SATAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are evidently  
many of your correspondents who  
feel alike about the amount of  
space occupied in the pages of the  
RECORDER with the term question,  
and the undersigned is reminded of  
an incident in the missionary ex-  
perience of a "new comer" who was  
being initiated into the mysteries  
of the study of the Chinese language  
by that venerable man Dr. Blodget,  
and was stimulated by the remark,  
"My dear friend, you have now got  
hold of something that you will  
never see the other end of." We  
are aware, most of us, already that  
there is another *side* to the term  
question, but the *end* is what  
worries us; the end, the end!  
Where is the other end?

There is not the least doubt  
about the spirit of the present  
paper that it is above reproach or  
even criticism, but "life is short  
and art is long," and the art of the  
fisherman's art requires time, as  
well as patience. There is 'a time  
for everything under the sun,' the  
preacher saith, and perhaps now is  
the time for the discussion of term  
questions; for there are many  
questions of terms that are suggest-  
ed.

*E. g.*, here is the question of the  
term for Satan or Devil and its  
content as found in the usages not  
only of Chinese writers but espe-  
cially in the present language of  
daily life. Mark Twain wishes to  
"give the devil his due" if not

the missionary. What content shall we as missionaries give to the term Kuei or Mo-kuei?

For the important question after all must be what shall be the content of the term as a growth of generations of teaching and experience. It is worth something to have a good term to start with, but what shall we put into the term?

This is not an idle question, as witness a recent experience of the writer in Shansi during the settlement of the troubles in Tai-ku. A Confucian scholar by the name of Lou Chieh-dz, living in the village of Tung-fang, had invited the Boxers to his village three separate times before he succeeded in engaging their services to exterminate the Christians of his village. They did awful work when they did come and killed twenty-six in this one village.

After the funeral at this village, the young men of the church caught the man mentioned and gave him a terrible beating before the foreigner could interfere, and in spite of earnest exhortations to patience and Christian forbearance. During the beating, it is reported, the man pleaded for mercy on the ground that he did what he did under the influence of Mo-kuei. He had heard preaching in the village, and in the stress of trouble dropped so easily into the vocabulary of the Christians as to make his plea seem to them almost plausible.

Unfortunately for his case, however, he had been boasting publicly that he had with his own hand killed several of the Christians. He is reported to have exclaimed at one time, "Who would have believed that it would be my happy lot to kill Liu Feng-ch'ih (the noble preacher) and to have my son kill Miss Bird." *Pure malice and hatred* of the light that these "pure and peaceable" folk had

preached quietly in this quiet village was the sole and complete cause of his actions. He hated the light because his deeds were evil and his own heart evil. He was anxious in stress of weather to throw the burden of responsibility off his own shoulders upon *Mo-kuei*; and in this was he so very much different from the rest of mankind except in the outward attendant circumstances?

From Adam to Lou Chieh-dz, the sin and crime that men intuitively know themselves are responsible for they have attempted to lay on the back of the devil, and from the blood of Salem witches to that of the thousands of victims of the Boxer uprising shall we lay off all the responsibility on the shoulders of evil spirits and demons? There is abundant evidence and data in the experiences of last year for the study of hypnotism, but after all is said there still remains the fact of free will and personal responsibility and that the responsibility will be required of "*this generation*."

How much will be "required" of this generation of missionaries and of the theology that still preaches a Miltonian Satan (that must evidently be the ideal God of some Chinese without any question) the writer does not assume to judge; he merely suggests the question for prayerful and earnest consideration. What shall we in our preaching put into the term Kuei? Shall we tell the Chinese that they are helplessly in the hands of the devil unless they take refuge in Jesus, or shall we tell them that God made them free and will hold them individually responsible?

I see, dear Editor, that I too have struck a trail that there is practically no "other end to," so I will chop off right here.

Yours sincerely,

I. J. ATWOOD.



## Our Book Table.

*Woman's Work in the Far East*, Vol. XXIII, No. 1, March, 1902.

A very interesting number, illustrated with two cuts: one of an Upper Class Girls' School, Foo-chow, and another of the late Mrs. A. P. Parker.

*Woman's Work* has now become a quarterly, which should make it much more desirable, and the price has been raised to \$1.00 per annum, post paid. It should have a wide circulation and certainly be on the table of every missionary lady.

*China: Her History, Diplomacy and Commerce*, from the earliest times to the present day, by E. H. Parker, reader in Chinese, University College, Liverpool, formerly H. M. Consul at Kiungchou and in 1892-93 adviser on Chinese Affairs to the Burma Government. With maps. Second impression, etc., etc. London: John Murray, Albemarle Street. 1901. 332 pp.

This book will be of interest to all. To the business man, because it treats of trade with China, both ancient and modern; to the diplomatist, because it tells him of the government, population, and revenue; to those interested in Chinese history, because it gives much new information about the Chinese as a people; and to the general reader, because it is packed from cover to cover with interesting facts.

He has his hit at the Germans, the Russians, the British, and the French, all of which are just; his joke about the honest American broker and his compliment to the plucky little Jap, are likewise characteristic. Indeed the entire book is in the style of E. H. Parker, the sceptic, the critic, the friend of China and of fair play, the man whose mind is always alert to further information on the subject closest to his heart—China.

We heartily commend this book to all who are interested in knowing about China and the Chinese. It is worth a score of the ordinary "globetrotter," newspaper correspondent, and transient visitor volumes that have appeared during the past two years.

I. T. H.

*Missionary Readings for Missionary Programs*. Compiled and arranged by Belle M. Brain, author of "Fuel for Missionary Fires," "Transformation of Hawaii," etc. F. H. Revell Co. 1901, 7 in. by 4. Pp. 235. \$0.60.

This little volume contains twenty-five selections from current missionary literature (all but one taken from the copious list of works published on these topics by the Revell Co.), adapted for readings. Six of them are from the graphic pages of the "Life of Dr. John Paton," one from Dr. Pierson's "New Acts of the Apostles," one from the "Life of Dr. J. K. Mackenzie," one from "Far Formosa," two each from "In the Tiger's Jungle" and "The Cobra's Den," each by Dr. Jacob Chamberlain, three from "Korean Sketches," two each from Rev. Egerton Young's interesting Indian stories, two from the author's "Transformation of Hawaii," one from Cyrus Hamlin's *Life and Times*, one from "While Sewing Sandals" and one from "The Gist of Japan."

The choice seems to have been judicious, and it is impossible that any youth, or any grown person, who will go through with the entire series, can honestly say that missionary literature is "dull." Much of it is in fact among the best we have, and a little book like this cannot fail to be useful in establishing this truth. It ought to be

introduced widely into Sunday School libraries, irrespective of its special design for readings in mission circles.

Christians of Reality. Addresses by John R. Mott, M.A., General Secretary of the World's Student Christian Federation. Delivered to audiences of Christian workers in China during his second visit in October and November, 1901. Shanghai: National Committee College Young Men's Christian Association of China, 1902. Pp. 134. Paper, 50 cents (Mex.).

Mr. Mott's name is well known among the missionaries of China, both because of the two missionary books which he has written ("Strategic Points in the World's Conquest" and "The Evangelization of the World in this Generation") and because of the two visits which he has made to the Far East. The clearness and crispness of his addresses and his evident piety and earnestness have given his messages, by the Holy Spirit's power, a profound influence over the lives of his hearers. It is a matter for thankfulness that, through the liberality of a friend, the fervent addresses which Mr. Mott delivered in China last fall are now placed at the disposal of the public at a nominal price.

This little book contains seven addresses under the following captions: "Christians of Reality," "The Use of the Tongue," "Be Filled with the Spirit," "The Place of Prayer in Our Work," "The Need of More of the Evangelistic Spirit," "Individual Work for Individuals," and "Christ our Pattern in Religious Work."

While lacking the literary finish of Mr. Mott's other books, these addresses are so brimfull of deeply suggestive and singularly practical spiritual thought, that they will be eagerly read by all who are able to lay their hands upon them. We bespeak the book a wide circulation.

L.

China in Convulsion, by Arthur H. Smith. In two volumes. Fleming H. Revell Company, New York. Presbyterian Mission Press, Shanghai. Price to missionaries, \$12.00.

Among the many marked providences which distinguished the siege in Peking, not the least was that which caused that the Rev. Arthur Smith should be a witness and a participator in its tragic events. It would have been a distinct loss if one who was so well qualified, by preceding experience and studies and successful authorship, had not passed through the siege and lived to record his impressions. While Smith's Characteristics have justly brought the author deserved renown, China in Convulsion will be even a more lasting memorial to Dr. Smith's ability and valuable as *the record* of the greatest event in modern times.

At first one is tempted to view these two pretentious volumes with a feeling as if perhaps the author had attempted too much, but as he begins at the beginning and reads on, he finds the interest continually deepening, and when he has finished the whole he wonders what could have been left out, and is really grateful to Dr. Smith for his wonderful painstaking. Not one of the thirty-eight chapters could be spared.

Beginning with the various causes which led up to the Boxer outbreak, he leads us through the various stages which resulted in the great outbreak of 1900. Whether Roman Catholicism, or Commercial Intrusion, or Territorial Aggression, or the Anti-foreign Propaganda—it is useless to try and unduly dwell upon any one of these as a chief cause in the outbreak. No one or two, perhaps, was sufficient in itself. All were conjoined, and Dr. Smith has given us a most valuable *resumé*.

Of the account of the siege itself it is useless to write—suffice it that we have here such a de-

scription as no one else could have given and where Dr. Smith appears at his best. The chapter "The Hand of God in the Siege of Peking" has already appeared in the pages of the *RECORDER*, and is a remarkable summing up of the wonderful way in which the divine interposition was manifested in behalf of that beleaguered little company.

The book is rendered doubly valuable by a well-arranged index, and is made attractive by over one hundred illustrations and maps.

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#### ACKNOWLEDGMENTS.

Annual Report of the American Presbyterian Mission, Canton, for the year ending October, 1901. Total communicants, 3,253; contributions, \$3,966.

The Great Siberian Thoroughfare. By Charles S. Leavenworth. *Shanghai Mercury*. A graphic account of a trip across Russia and Siberia to China.

Annual Report of the Medical Missionary Society in China for the year 1901, Canton. Total number of in-patients, 1,925; out-patients (visits 20,677; surgical operations, 2,347).

Malarial Fevers and Mosquitoes. A tract in classical Chinese; illustrated. By Dr. M. Mackenzie, C. M. S. Hospital, Fuh-ning, Foochow. Price five cents per copy. \$4.00 per 100. An attempt to bring to the Chinese a little of the up-to-date knowledge on this very interesting subject.

The Asylum Record. Being Vol. VI, No. 1 of the Record of the Okayama Orphanage, Japan, Mr. Ishii's.

The twenty-sixth Annual Report of the Central China Religious Tract Society, for the year ending December 31st, 1901, showing a total circulation for the year of 259,864 Tracts and Scriptures.

Transactions of the Royal Asiatic Society of Japan. December, 1901. Kelly and Walsh: Shanghai and Yokohama. Price yen 1.50.

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### In Preparation.

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

Life of the Late Geo. Müller, of Bristol D. MacGillivray.  
 Safety, Certainty, and Enjoyment ... Chas. G. Roberts.  
 Thanksgiving Ann (Cantonese) ... E. C. Horder.  
 Brace's Gesta Christi S. Pollard.  
 Story of Eclipses ... D. MacGillivray.  
 Life of Billy Bray ... S. Pollard.  
 Gray's Anatomy ... Dr. H. T. Whitney.  
 Stalker's Life of Christ Mrs. J. C. Owen.  
 Ten Boys ... Mrs. J. M. Woodrow Woodbridge.  
 Life of D. L. Moody ... D. MacGillivray.  
 The Reason Why ... D. MacGillivray.  
 General History for Girls ... Mrs. R. E. Abbey.

Mr. Lyon, of the Y. M. C. A., writes that Dr. Torrey has authorized our national movement to translate his books into Chinese.

We are beginning with "How to Bring Men to Christ" and expect to add several others of his most popular books from time to time.

Rev. C. Spurgeon Medhurst, E. B. M., writes: "I have been for a good while convinced that the much neglected Tao-teh-king is essentially a Christian book when rightly understood, and a work I am preparing in English will demonstrate that fact. Whether it will ever develop into a Christian commentary in Chinese on Lao-tzu, I do not know; but there is a good field here for anyone willing to work it. In any case I should be glad to hear from any who are investigating primitive

Taoism—the foundation of most of China's secret sects."

Rev. G. D. Wilder, A. B. C. F. M., Peking, writes: "Do you know of anyone preparing Burton's 'The

Records and Letters of the Apostolic Age' as a companion volume to Luce's Harmony of the Gospels? I have thought of doing it, but will not if anyone else is engaged on it."

## Editorial Comment.

WE are sorry to read in the *North-China Daily News* of the 27th of March that "the provincial authorities at Chi-nan-fu are insisting that all students in the new college there, founded by the Viceroy Yuan Shih-k'ai, and which is looked up to as a model for the colleges in other provinces, shall, without regard to creed, worship the tablet of Confucius; although the promise was made by Mr. Tang, acting for the then governor, Yuan, at the time the regulations were made, "that the Christian students should be excused from this bi-monthly ceremony." Although it is said that the new orders were inspired from Peking, yet the fact that in the printed regulations which appeared last fall, it was distinctly declared that at certain times the students should all be led by their teachers to sacrifice to the most Holy Confucius, has made us suspicious from the first. Dr. Hayes explained that this clause was added by governor Yuan after he himself had passed the rules, but that Christians were to be exempt. We most decidedly hope that Dr. Hayes will withdraw himself from an institution from which Christianity is so decidedly debarred. Nothing will be gained by temporising or yielding. One concession will be followed

by a demand for a second, and it will be decidedly easier to stand firm from the beginning. The missionaries can find better fields for exercising their powers than in ministering to an institution which shuts them out from the very purpose for which they came to China. And we fully believe that missionaries will soon be in greater demand and command greater respect than ever if they stand firm to their principle and show no weakening when confronted with temptations to yield to seeming expediency.

\* \* \*

IN this connection we were much impressed by a case told of by Rev. Arnold Foster, of Hankow, in a recent missionary prayer meeting in Shanghai. The case was that of one of the brightest students of one of the mission schools in Hankow who had recently been asked by the governor to go to northern Hupeh and take charge of a new school to be established there. The young man first wrote and explained that he was a Christian, and that if he went he should expect to maintain his Christian principles, do no work upon the Sabbath, and should identify himself with the Christians of the place, of which there were a number, and do what he could for the propagation of



Christianity. On no other conditions would he consent to go, and so strong was he upon the subject that he waited until he had the assurance of the governor, who also said that the gentry fully agreed, that he should be at perfect liberty to maintain his Christianity and that his religious principles would not be at all interfered with. And even the Chinese officials will honor the man who has the moral backbone to stand up straight and say out and out, "These are my conditions; I can come on no other."

\* \* \*

APROPOS of this we notice in the same issue of the *Daily News* that Chang Chih-tung was sending a telegram after Dr. Martin to catch him at Vancouver, asking him to return and accept the post of president of the Viceroy's college at Wu-chang. Rejected by the Empress-Dowager and the authorities of the Imperial University of Peking, yet Chang Chih-tung has the sagacity to see that men of such erudition and experience are not to be lightly set aside. Should Dr. Martin accept, we trust there may yet be years of useful and honored labor before him.

\* \* \*

SHORTLY before leaving China Dr. Martin delivered an address in Shanghai in which he spoke hopefully of the future, based upon the apparent change in the Imperial government and the desire of the Emperor as well as of many others for information. He also thought that the mind of the Empress-Dowager was opening up, and that she was attempting to atone as best she could for the harm she had done.

Also the grip of foreign nations was becoming firmer. At the same time he thought there was something to fear from the fact that the government was seeking, as much as possible, to exclude Christianity from the schools and from text books. They would like the help of foreigners, but with Christianity eliminated. Now was the time for missions to develop their schools and to raise their character. Such an opportunity had never occurred before. He finally remarked, "I have not lost my faith in that providence over all which is shaping the issues of this vast empire."

\* \* \*

THAT the missionaries in Peking and about are not insensible of the exigencies of the hour is manifest from the fact that at least three Missions, the London Mission, the American Board, and the American Presbyterian, are seeking to combine in an effort for a grand university, to include four departments, viz., two undergraduate colleges and two graduate schools. "These shall be individually known as the Union College of Liberal Arts, located with the Methodist Mission in Peking; the (North-China) Union Training College, located with the American Board in Tung-chow; the Union Theological School, located with the Presbyterian Mission in Peking; and the Union Medical School, located with the London Mission in Peking. Other departments may be added from time to time to meet the growing needs of Christian education in North-China. All departments of the university shall be union departments, that is, the grounds,

plant and equipment of a given department may be the property of one society, but its governing body, teaching staff, and current funds shall be jointly provided by the several missionary societies." The progress of this new development will be watched with interest, and we most heartily commend the thought of this union in school work, where possible, to those in other parts of China.

\* \* \*

OUR readers will be pleased to know that a "*Union Church for Mandarin-speaking Chinese*" (官話合會) has lately been established in Shanghai by a Council of representative missionaries of various denominations.

The object of the organization is, according to the printed constitution, to bring into Christian fellowship such Mandarin-speaking Christians as may be

permanent or temporary residents in Shanghai, and to carry on evangelistic work amongst non-Christian Mandarin-speaking residents and visitors. Mandarin-speaking Christians from other churches, *especially from the interior*, may become members of this Union Church by presenting a letter of commendation from their original church, but in joining this church they need not dissolve their connection or give up their membership in their original church. New converts may be received (after due examination by the pastor and the officers of the church) on profession of "*personal faith in the Lord Jesus Christ as their Redeemer, their only and sufficient Saviour, and their Divine Lord and Master, such profession being supported by a consistent Christian life.*"

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## Missionary News.

The Christian Mission at Chueo, Anhwei province, has just enjoyed its annual native conference. The sessions were marked with much practical interest and spiritual blessing. The city church showed a membership of seventy-two. This was after some fifteen names had been erased from the roll. The church at Yu-ho-tsz, the out-station, showed a membership of thirty-five. Six were added by baptism at the village church on the day following the conference.

The whole outlook is hopeful. The widespread spirit of enquiry is affecting the field on all sides. The officials and literati read and are subscribers to the 萬國公報. There are also a large number of rascals all around the districts, seeking to deceive the people by

blackmailing money from them, telling them that the tickets they sell will give them a place of power with the foreigners and secure them immunity from the claims and injustice of the mandarin. Never was greater wisdom required and more tactful adaptation demanded than now.

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Rev. W. E. Soothill writes: "Our work here is going on very encouragingly; congregations are large, both in town and country. We had eleven hundred in our chapel at the first service of the Chinese New Year, most of them Christians, and the outsiders were most attentive. It really seems at last as if that which our predecessors toiled with such patience for is in these

days to be given to us their unworthy successors; 'one soweth and another reapeth.' Our new church is to be opened in six weeks, and

we shall then have a record assembly; the place will seat well over a thousand, and probably we shall have fifteen hundred present."

*Statistics of Missions whose Head-quarters are at Hangchow for the year 辛丑 ending February 7th, 1902.*

To the Editor, "THE CHINESE RECORDER AND MISSIONARY JOURNAL."

MY DEAR SIR: I send you herewith the table of statistics which for a few years past, with the exception of last year, you have inserted in the RECORDER.

It was presented at the united prayer meeting held in the Sin-ih Dang here on Saturday. The fine weather favoured us; and I never saw our little church so crowded. Stools were brought in after the building was already, to all appearance, full; and there was hardly a vacant square yard left. As the Christians had on arrival all been generally invited to go to the front, and there were probably none but Christians east of the font, we have reason to think that this was the largest gathering of *professed Christians* ever assembled in Hangchow. The statistics show a certain advance on those given two years ago.

Nevertheless a careful study of them does not seem to justify a satisfied view of the present condition of our work, as centred in Hangchow.

In my own communion about ten Christians, all of some standing, have been excommunicated. Meddling with law-suits (encouraged by the excitement of the times) and violation of the seventh Commandment were the occasions. One culprit was a catechist of twenty years' standing.

One of my pastors views the number of catechumens reported with mixed feelings. Hardly any of them are women; very often one male member of a family applies for baptism; parents and brothers remaining heathen, yet without exciting persecution! My friend fears that such candidates come from very mixed motives.

I can criticize my own communion more freely than others; yet as a fellow-Christian earnestly praying for the prosperity of all who love the Lord in sincerity, I cannot but feel it as a personal grief when in one case I see practically no advance in two years; and in another a zealous pastor, quite single-handed, assisted neither by missionary nor efficient native colleagues, attempts to plough and sow and do all the other duties of spiritual husbandry in fields scattered over *eleven (11) Hsiens!*

I do not say we are without grounds for encouragement. A review going back twenty years, or forty, does indeed make us thankful. But we are not, I think, at present by any means in a satisfactory state.

We pray, and we ask our friends and fellow-labourers to pray, for the "Spirit poured out on us from on high" to make really fruitful the wide areas of our attempted missionary and pastoral labour.

Yours faithfully,

G. E. MOULE.

MISSIONARY SOCIETIES, MISSIONS, AND CHURCHES.		Actual Com- municants.		Baptized (ad- ults) during the year.		(1) Applicants for Baptism.		Contributions (by Chinese only).	
		M.	F.	M.	F.	M.	F.	Church support.	Alms and other uses.
CHURCH MISSION- ARY SOCIETY, C. M. S.	1864, <i>Hangchow</i>	60	37	7	4	12	9	187.75	(2) 42.90
	By letters	17	17	...	...	...	...	.....	.....
	1876, <i>River Hsiens</i>	22	29	3	2	(3) 9	1	33.30	2.24
	1877, <i>Chu-ki Ch.,</i>	135	55	17	8	c 60	c 10	126.00	(4) 112.00
	West								
	<i>Chu-ki Ch.,</i>	65	31	5	1	18	7	60.00	(4) 80.80
Totals	East	2	...	...	...	5		20.50	.....
	<i>P'u-kyang</i>								
Totals		470		47		131		\$665.49	
AMERI- CAN PRESBY- TERIAN MISSION, NORTH, A. P. M. N.	1865, <i>Hangchow</i>	75	48	5	1	(6) c 10		157.63	27.45
	<i>Sin-z</i>	25	15	3		c 10		55.00	7.30
	<i>Hai-ning</i>	6	6	2		c 3		2.00	
	<i>Tong-yang</i>	28	43	4		"Some tens"		14.00	2.00
	<i>P'u-kyang</i>	18	2	...	...	c 10		No returns.	
	Totals	266		15		c 100		\$265.36	
(7) CHINA INLAND MISSION, C. I. M.	1866, <i>Hangchow</i>	26	29	2	2	4	3	55.70	10.60
	<i>Siao-san</i>	20	19	5		11	7	25.90	Returns
	<i>Chu-ki</i>	36	18	8	1	14	5	23.50	
	<i>Sin-dzen</i>	9	4	...	...	19	4	11.00	not
	<i>Dong-lü</i>	11	4	...	...	1	1	5.50	
	<i>Yü-'ang</i>	21	11	...	...	12	5	11.80	yet
Totals	<i>Lin-an</i>	28	10	...	...	11	3	12.00	
	<i>An-kyih</i>	5	2	...	...	2	2	6.20	come in.
Totals		255		18		104		(8) \$184.20	
AMERI- CAN PRESBY- TERIAN MISSION, SOUTH, A. P. M. S.	1868, <i>Hangchow</i>	36	78	...	3	6		73.92	20.00
	<i>T'ien-wei- gyao</i>								
	<i>Hangchow</i>	16	20	...	3	2	3	35.33	8.87
	<i>T'ai-bin- gyao</i>								
	(9) <i>Teh-ts'in</i>	118		25		10		120.00	9.00
	Totals	268		31		21		\$267.12	
Totals reported Feb. 8, 1902		1,259		111		356		(10) \$1,684.17	
" " Jan. 31, 1900		1,113		173		251		1,357.36	
" " Feb. 10, 1899		990		(11) 115		322		1,493.39	
" " Jan. 2, 1898		1,009		126		(11) 285		1,333.22	
" " Feb. 2, 1897		971		155		192		1,038.44	
" " Feb. 3, 1896		876		131		189		750.01	
" " Feb. 6, 1894		685		79		117		707.14	
" " Feb. 17, 1893		662		(12) 106		115		718.24	
" " Jan. 30, 1892		575		98		(12) 93		624.00	
" " Feb. 9, 1891		486		82		137		550.90	
" " Jan. 21, 1890		443		53		109		514.67	
" " Jan. 31, 1889		430		32		75		496.13	
" " Feb. 11, 1888		442		30		69		411.80	
" " Jan. 28, 1884		350		36		41		320.00	

NOTES.—(1) Catechumens not mere hearers.

(2) Includes Chinese communicants' offertory, etc., and \$13.50 Chinese Gleaners.

(3) C—circa. Pastor's register lost in the riots.

(4) (4) These sums include \$177 given by recipients of government indemnity for local purposes.

(5) It is to be regretted that in no station is an exact number of catechumens forthcoming.

(6) The C. I. M.'s pastor claims an interest in twelve Hsiens, of which eight only are here indicated. Can he really shepherd single-handed so scattered a flock?

(7) The sum of \$315 included here was received towards building a church in Hangchow.

(8) Teh-ts'in alias Lin-wu is here replaced in this table.

(9) Here \$177 and \$315 are extraordinary sums, and more than account for the apparent advance on the last aggregate reported, which, however, included some windfalls.

(10) (11) Baptized in 1899, less than half the catechumens of 1898.

(12) (12) Here only the number baptized is greater than last year's catechumens.

Excommunications.—We have been saddened, in the C. M. S., by the necessity laid on the Bishop of excommunicating or suspending from communion several Christians of long standing for interference with law-suits and adultery or unlawful marriage. Among the guilty were a catechist, a colporteur, and a former warden. The unsettlement occasioned by the troubles of 1900 has proved a severe test of character.

HANGCHOW, February 8th, 1902.

G. E. MOULE, Bishop.



## Missionary Journal.

### BIRTHS.

- At Hongkong, February 2nd, the wife of Rev. LOUIS BYRDE, C. M. S., Kueilin, of a daughter (Christian Cassia).  
 At Chefoo, February 17th, the wife of Rev. JOHN GRIFFITH, C. P. M., Honan, of a son.  
 At T'ai-chow, March 10th, the wife of Rev. EDWARD THOMPSON, C. M. S., of a daughter.  
 At Tsing-yang-hsien, March 17th, the wife of Rev. M. EKVALL, C. and M. A., of a daughter.

### MARRIAGES.

- At Kiukiang, March 19th, Mr. JAS. A. GORDON, Tu-kia-pu, Kiangsi, to Miss AMY F. BLANDFORD.  
 At Chefoo, March 22nd, CHAS. LEWIS, M.D., to Miss CORA E. SAVIGE, both of A. P. M., Peking.  
 At Shanghai, March 31st, Mr. W. W. LINDSAY to Miss MABEL FISHE, both of C. I. M.

### DEATHS.

- At Wuchang, March 17th, ANNIE E. wife of Mr. P. T. DEMPSEY, W. M. S., in her 44th year.  
 At Sui-fu, Szechuen, February 7th., CHARLES ALFRED, youngest son of Mr. and Mrs. A. H. FAERS, C. I. M., aged 8 months, of small-pox.  
 At Peking, March 20th, DOROTHY MARY, daughter of Rev. and Mrs. T. HOWARD-SMITH, L. M. S., aged 2 years and 9 months.

### ARRIVALS.

#### AT SHANGHAI:—

- March 3rd, Rev. and Mrs. A. G. SHORROCK and child (returning), E. B. M., Hankow.  
 March 6th, Miss L. M. ROLLESTONE (returning), A. P. M., Ningpo; Rev. G. R. DAVIS (returning), M. E. M., Peking.  
 March 8th, Miss R. ELWIN, C. M. S., Shanghai; Miss A. O. KIRKLAND, E. B. M., Chefoo; Miss J. BECKINSALE, E. B. M., Hankow (returning).  
 March 9th, Mrs. K. S. STOKKE, Am. Nor. M., Runningfu, Honan; Miss L. DUERR, C. I. M.  
 March 10th, Misses A. M. HANCOCK (returning) and A. C. LAY, C. I. M., from America.

March 13th, Misses A. H. GOWANS and CORA E. SAVIGE, both for A. P. M., Peking; Dr. C. S. LEWIS, for A. P. M., Hudan; Mr. W. W. SIMPSON (returning), for C. and M. A., Tao-chow.

March 15th, Mr. J. G. NILSON and family, Misses A. S. SWANSON, M. ANDERSON (returning), I. A. GÖTHBERG, and Mr. GÖTHBERG, C. I. M., from America.

March 19th, Rev. W. A. CORNABY and family (returning), W. M. S., Han-yang.

March 22nd, Rev. J. F. PEAT and family (returning), M. E. M., Chungking; Rev. E. J. LEE, A. C. M., Shanghai; C. A. HAYES, M.D., and wife, for S. B. C., Wu-chow.

March 24th, Rev. H. O. CADY and family (returning), M. E. M., Chen-tu.

March 26th, Rev. JAS. WAITE, wife and child, and Rev. A. WAITE, for A. P. M., Shantung; Mr. H. J. SQUIRE and family, Misses OAKESHOTT, MELLOR, and MABEL FISHE (returning) from England; GEORGE MÜLLER and ADAM SEIPEL, all C. I. M., from Germany.

### DEPARTURES.

#### FROM HONGKONG:—

February 19th, Dr. M. SANDEMAN, Amoy, Dr. J. M. DALZIEL, both E. P. M.; and Dr. VAN S. TAYLOR, C. M. S., Hing-hwa, for Great Britain.

#### FROM SHANGHAI:—

March 6th, Rev. G. OWEN, L. M. S., Peking, for England.

March 15th, Rev. B. R. MUDDITT and wife, of Wei-hai-wei, for England; Rev. Dr. W. A. P. MARTIN, Peking, for U. S. A.; Mr. D. W. CROFTS and family, C. I. M., for Finland.

March 22nd, Miss R. B. LOBENSTINE, A. P. M., Nanking; Miss E. L. McKNIGHT, S. P. M., Soochow, for U. S. A.

March 24th, Rev. J. W. WILSON, wife and child, L. M. S., Chungking; Mr. T. J. HOLLANDER, wife and child, and Miss LUCY SMITH, C. I. M., for England; Mrs. S. S. MACFARLANE and child, L. M. S., Tientsin, for England.

March 29th, Miss LOTTIE PRICE, S. B. C., Shanghai; Rev. W. W. LAWTON and family, S. B. C., Chinkiang, for U. S. A.

# "CHRISTIANS

OF

# REALITY"

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